Fort Pitt Hotel
Pittsburgh

Pittsburg Presbytery - Dec 11, '34

Questions

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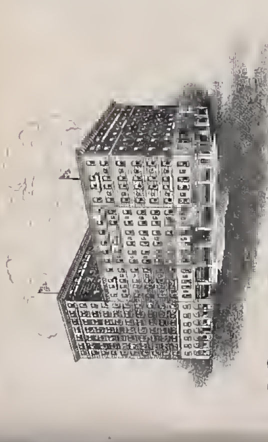
Questions



Fort Pitt Hotel
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DUQUESNE, PA.
NOV 15
4³⁰PM
1934

U.S. POSTAL CARD
ONE CENT

THIS SIDE OF CARD IS FOR ADDRESS

Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:

How to interest an indifferent Congregation in missions.

How to offset the argument — "We believe in national missions but not in foreign." —

CANONSBURG
NOV 16
2 30PM
1934
PA.

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Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:

Dear Dr. Evans:

The hard problem just now is to get people to feel that the need elsewhere is as great as at home and not cut off their contributions. Yours fraternally

G. G. Kerr

PITTSBURGH, PA.
NOV 15
4 30 PM
1934

EAST LIBERTY STA.

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Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:

Some concrete evidence of the work of God's Spirit, changing the lives of men and women!

PITTSBURGH, PA.
NOV 15
10 PM
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Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:

In view of the General Assembly's late utterances, is it permissable for church sessions to vote money for the support of the China Inland Mission and kindred works?

PITTSBURGH, PA. 2
NOV 14
7-PM
1934

RED CROSS
+
ROLL CALL
-JOIN-

THIS SIDE OF CARD IS FOR ADDRESS

Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:

— Would there be advantages in a revival of the Monthly Concert of Prayer for Missions in our churches?

Respectfully submitted.

Chas. E. Edwards
Ben Avon. Pittsburgh. Pa.
Nov. 14, 1934

PITTSBURGH, PA. 2
NOV 16
4 - PM
1934

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+
ROLL CALL
-JOIN-

THIS SIDE OF CARD IS FOR ADDRESS

Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:

If the Officers object taking an offering for the Boards of the church, what is the way out ?

If a Congregation votes to use all monies paid in for local expenses, what then?/

If a Congregation will not put on the every member canvass, whatnext do ?

PITTSBURGH, PA. 2
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6^{30} PM
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THIS SIDE OF CARD IS FOR ADDRESS

Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:-

To what extent does it seem advisable to surrender control of christian work in foreign fields to the native christians?

What is our place of responsibility in territory in which a strong native church exists?

Sincerely

Mt Lebanon. Pa

Hugh Leith

PITTSBURGH, PA. 4
NOV 14
7 30 PM
1934

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THIS SIDE OF CARD IS FOR ADDRESS

Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:

I would like to know the Churches with which we cooperate in Mission work in Japan, China, India etc--Why some of our churches in China do not seem to cooperate---but have a separate work from the Christian Church of China?

Have had no data on this thatI could look up.

Very truly yours,

Kinley McMillan

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NOV 15
3:30 PM
1934

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Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:

How has the World Wide Depression affected the Foreign Mission work on the different Foreign Fields? I'm interested in this problem.

Sincerely yours

C. B. Allen.

PITTSBURGH, PA. 2
NOV 15
11³⁰ PM
1934

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THIS SIDE OF CARD IS FOR ADDRESS

Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:

1 – Is the Board sending out any new missionaries?

2 – Revival and Anniversary in Korea.

3 – Paganism abroad contrasted with Paganism in America.

4 – What is the Board's toughest problem today? How can we help the Board solve it?

11/15/34

Herbert B Hudnut

PITTSBURGH, PA.
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7-PM
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Dr. Louis H. Evans,
Third Presbyterian Church,
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I would like the following phases of the Foreign Missions work and problem touched upon if possible:

A defense of mission work in Japan.

CARNEGIE
NOV 16
4 30 AM
1934

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Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:

To what extent have we had to recall or withhold missionaries from Japan, and why?

What effect has the "political situation," the new government in Manchukuo had upon our work there?

Thank you!

Milton M. Allison

PITTSBURGH, PA. 2
NOV 16
11-PM
1934

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THIS SIDE OF CARD IS FOR ADDRESS

Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:

Are candidates still being considered?

PITTSBURGH, PA. 2
NOV 14
6-PM
1934

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THIS SIDE OF CARD IS FOR ADDRESS

Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:

How much has our Foreign Mission work been curtailed?

What effect has the Independent Board had upon our work abroad?

How much has the salary of our missionaries been lowered in the past five years?

Sincerely Yours
Chas. C. Cribbs

PITTSBURGH, PA.
NOV 16
4-PM
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THIS SIDE OF CARD IS FOR ADDRESS

Dr. Louis H. Evans,
Third Presbyterian Church,
Fifth Ave. & S. Negley,
Pittsburgh, Pa.

I would like the following phases of the Foreign Missions work and problem touched upon if possible:

The policy of the Board in the face of a seemingly inevitable low plane of income in the years immediately before us.

George C. Fisher

Blue
Chicago Luncheon Questions

Jan. 22, 1931

and

Pittsburg.

1931

Hotel La Salle
La Salle at Madison St.
Chicago

Blue
Chicago luncheon questions

Jan. 22, 1931

White

Pittsburg -

1931

Hotel La Salle
La Salle at Madison St.
Chicago

NOTICE

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I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

Will the political upheaval in India change Missions in their country for the future?

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

How far do you justify the wisdom of Christian missions to lands solidly Moslem, like Persia and Arabia, in the light of the ultimate crushing out of Christianity in Turkey?

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

Is the so called "Humanistic movement" finding fertile ground among the University students of India, and the Orient?

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

What is the most outstanding enemy to the progress of Christianity in China today, i.e. is it sovietism (socialism) heathenism or a brand of modernism?

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

1. What is the average salary of the foreign missionary? What is the minimum salary?
2. From a financial standpoint is not the average F.M. better off than

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

1. How fair and founded in fact are the magazine attacks on Missions and how can they best be met?
2. What do the religions of the East lack that only Jesus can supply?

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

1. What opportunity does the foreign field offer to young men and women technically trained in religious education? e.g., Is there need for young men & women with M.A. degrees in religious education?

(over)

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

In exactly how many countries is our Board coordinating its work with other denominations. Where is such union action not carried out - & why.

L.W. Amy.

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

Do our Foreign Fields Feel we are transferring to Them the direction of their own work rapidly enough to satisfy nationalistic ideals.

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

What Changes - if any - have occurred in respect to the qualifications and training of new missionaries during the past decade?

Chicago

JAN 18 1930

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22: Is there, or is there not, a stagnation of missionary enthusiasm in the Church at large? If so, to what should it be ascribed? How may it be overcome?

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

Is the present building of large churches with equipment for social and recreational purposes, and the financial burden thereof necessary to their upkeep, likely to divert support and interest from Foreign Mission Enterprises?

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

What is your answer to the ~~question~~ charge often made by laymen and some ministers that there is too much overhead expense?

Robt. L. King.

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

On what bases should a person proportionall give to National and Foreign Mission ?

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

Why force our Christian Culture, which has produced and abetted wars, and exploited the peoples, upon peoples who have the right to their own self-determination.

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

What is our board doing to make literature out of the personal experiences of our missionaries, especially in the way of biographies? There seems to be a lack of this appealing material for present day inspiration of recruits.

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

Can the Foreign Board place with its present income any more foreign missionaries than are at present or regularly available?

I would like to have the following question submitted to Dr. Speer for the luncheon conference at the Fourth Church, January 22:

The best practical method
of interesting and promoting
Foreign Missions to Young People

Is the so-called "youth movement" co-operating or working against the spread of the Gospel?

Just what is the status of the Chinese Government in regard to Christian Mission Schools today?

Are we justified in preaching Christianity in view of the glaring evidences of crime, disregard for law, and bitter feeling between classes, races, and nationalities among the so-called "Christian" nations?

1. It is not optional with us. The Command. It is Christ
2. Any of Christianity [illegible] [illegible] the world and can be applying here. [illegible]
3. We do not preach their sin but their antidote
4. 3 questions to sophisticate. Bad [illegible] [illegible] but better than [illegible] [illegible].
5. Who & what is Christ St Paul

1. What are the chief obstacles to the Foreign Missionary enterprise in the lands assigned to our Board.?

<Opportunities
Japan
Korea
Germany

Separate fields.
China - Entrenched false philosophy.
India

Secularism

Abridgment of relig. liberty

Misrepresentat. of Missy
false conceptions

Nat'nalism - forces

Will you kindly make clear what cooperation, if any, has been worked out with other Protestant Evangelical Churches to prevent overlapping of effort and duplication of work in given geographical locations or areas? Is it in any sense the determination of the different Evangelical Churches that each Church shall be responsible for Christian missionary effort in given localities to the exclusion of others?

1/6/31

J. L. F. Miller

93 mission stations
8 " churches

which is the greater
problem here at home -
raising money or
securing properly
trained and spiritually
minded young men and women?

1. Increase due to [illegible] [illegible] [illegible] · to demand of the Ch. for promotional exp. (G.C. e.g. [illegible] [illegible]). [illegible] [illegible], and [illegible] · [illegible] [illegible]) [illegible]

2. [illegible] [illegible] to [illegible] - [illegible] [illegible] [illegible]

Is the percentage rate of overhead in our Board on the increase or decrease – the ratio between monies collected and cost of administration in this country.

3. Totals.   based on 5,228,353

Am.	189,764	3.6
Russia	265,394	5.
Gen.	159,134 (G.C. = 142,827)	3.

NOTE ON THE REVERSE SIDE OF THIS CARD ANY QUESTION YOU WOULD LIKE TO ASK DR. SPEER REGARDING THE GENERAL CAUSE OF FOREIGN MISSIONS OR THE PARTICULAR WORK OF OUR OWN PRESBYTERIAN BOARD. IT WILL BE FORWARDED TO DR. SPEER FOR ANSWER AT THE LUNCHEON, JANUARY 9TH.

WE HOPE THERE MAY BE MANY QUESTIONS RECEIVED.

THESE CARDS MUST BE RETURNED TO CHURCH OFFICE NOT LATER THAN TUESDAY, JANUARY 6TH. ENVELOPE ENCLOSED.

C.	2088 777
S.S.	154,256
Wom	1322 956
Indiv.	356,470
Leg.	316,149
End.	400 000 ±
Leg. Ry.	532,576
Misc	117,000
$	5,228,353
	2,172,329

Colombia Guatemala Syria? Siam [illegible]
Venezuela Persia Kamerun

In how many countries is the Presbyterian Board of Foreign Missions the only denominational agency at work?

Roughly, how many people, (inhabitants of these countries and territories in other countries where the work is shared with other Boards) look to our Board for leadership? (I have heard it stated 16 countries and 100,000 people.)

NOTE ON THE REVERSE SIDE OF THIS CARD ANY QUESTION YOU WOULD LIKE TO ASK DR. SPEER REGARDING THE GENERAL CAUSE OF FOREIGN MISSIONS OR THE PARTICULAR WORK OF OUR OWN PRESBYTERIAN BOARD. IT WILL BE FORWARDED TO DR. SPEER FOR ANSWER AT THE LUNCHEON, JANUARY 9TH.

WE HOPE THERE MAY BE MANY QUESTIONS RECEIVED.

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General Customer

CONSOLIDATED GAS COMPANY,

125 East 14th Street,

NEW YORK, N. Y.

FROM

General Outlines

CONSOLIDATED GAS COMPANY,

125 East 14th Street,

NEW YORK, N. Y.

Form 685 1305M 7-30

Princeton Sem. Alumni. N.Y. Dec. 1927

1. My feeling of theology. Maverickism. My started course. Dfcs. Escape. Then I made it up. Yet – like Wm Macgregor of the Iron –

2. But after all our only true education is self ed. And our fundamental principles are those our training made – "The Subconscious Deeper."

3. The great principle – a body of positive reasoned conviction deeply rooted in facts of history and authenticated & commended in life by the beauty of holiness.

vs. Pragmatism i.e. that men make truth

vs Behaviourism i.e. that muscle makes morality

4. We believe in (1) a thought basis for life. "You know I don't believe in creeds", Prominent Deacon of the Church. (2) a fact basis for thought and (3) a life basis under all Jno. vii.17

5. This is the common sense of our Church today Christianity – fear vs. Jas Harvey Robinson – 'What man made a cow or planted a farm'

The feeling grows people. Simple. Why Evangelicalism

6. The need of a cheerful, hopeful spirit
Reg. Anderson's letter. J.L.P. letter to me.
Actually consider such fancy hard for the
And to this are met
Remarks. Baby. life [illegible] [illegible]
Rather queen – "Above the clouds."
Kyle on Modern on preaching to Con-
opinions E.P. Boyce Vaughan Gentleman
On Y.P.C. Con.
The Resurrection – The 2nd Coming. The
Modern or we don't take the N.T. as
we do it for our own purposes

Why did the Evangelical Alliance fail?

1. It was talk – without practical work at tables
2. It was a ministerial affair. In spite of Wm E. Dodge
3. It fell into hands of Drs. & Bds. But why did it?
4. Changed conditions, e.g. the rise of [illegible]. in doctrinal thought
5. Decay of sentiment. But why
6. Growth of denom. activity e.g. f. missions
7. The growth of Y.M.C.A., S.S. work drew off, not the cause [illegible]
8. The growth of nationalistic feeling & interest
9. It was made up of associated individuals, not Churches.
10. Antag. between [illegible]. The Universal & the National idea
11. The women movt. apart from it. Not taken in.

As we meet here one's thought goes back to two other [illegible]
The Upper Room. The Mtg. at Kettering. Oct. 2, 1792

Not presumptuous – the potential meaning of this gathering

And vision? Our comparison

1. They waited for a new obedience to the Spirit of God
2. They had the courage of faith
   The magnitude of their tasks – so much greater than ours
   The scantiness of their resources – so much less than ours
   If we had been there would we have started
3. They sought God's will
   The obj. of Hyper Calvinism. "Young man sit down."
4. They had one pure concern. Religion – not organization, or scheme or project. Christ the one thought & purpose
   We must have here put first "Christ, I am Christ's."

Some decisive lessons or conclusions from the war

1. Truth is truth – not to be shaped according to our wishes or to be shaped at will. Truth to be adapted to men's demands for truth! But Germ.

2. Christ the commanding, unshaken, adequate figure. Everything else collapses. We see too that only that reveals the Father to men.

3. Capacity of humanity for massive undertakings. Certain to halt much expectations of humanity

4. The Cross of Christ. The power & place of suffering. Hospitals places of good cheer & peace.

5 The error of applying to peace the emergency output of war energy. War appeals to courage & love, & does so only for a time. Men can't carry on thus permanently. Go to court – cf. Bereavement. Good green is only stars in a black night. Soldiers hardened for good. Then ?? 1. Aim & God 3. Prayer. 4. Trust

6. The Endeavour's lesson on the unity. But the fallacies of this. The war much unreal – purpose – of the Early Campaigns. Great & opinion

7. Lessons of the wide range of religious personality & action & spirit.

8 As to place of body: My thoughts on this. Nation called body.

9. Suffering & danger & uncertainty open men to trust God & outer power

10 The opportunity of America. The eyes of B. & W. look to us. Statesmen to Rid of. Deploring an Am. purpose to make money now at exp. of others

11. Need of a unifying objective in place of whipping Germany. and of an unselfish undertaking like war.

12. The truth & error of the commonplace of war. Cult of [illegible]. (Relation of Things to character. No need of them. God will provide.) Put in proper place all else added.

13. As to service. We have seen relig. as service. But of [illegible] Any. Did former go too far in misconceived service? & exclusive

14. The claim re Nat. Day of Prayer as the turning point. But not observed in Camps. Was it in the nation? Did nation pray? Yes.

15. The war has revealed the need of more careful, penetrating exact thinking. So many common exaggerations & errors abroad.

16 Simplification of religion. Soldiers find they don't need much to live on – or to their eq. But what they do need they need desperately. Let the Church deal with the core of the Gospel. The men from the trenches bring back no religion – but a demand for the real & true. Simple.

17. The war has taught us to have a new & deeper faith in men. & to realize that there are longings in other men which are like our but of different language. To be more loving & more in dealing with individuals as we meet them

Your Student Organizations.

The sight of Oscar Jeffrey and his father on Easter

Picture of all ~ men in right relations. How are they bound together? How divided? In present life? In history?

I There are two primary questions.

(1) How far can we escape from the past.

The heredity endowments for race & for individuals.

(2) How far can we preserve the past.

How much is transmissible?

Can we heal it. Adam "Regeneration."

Can we learn from it & must we learn all over for ourselves

II The Chr. view

We can get rid of any evil.

We can preserve any good.

We can build in any new good.

III What then are

The evils we ought to eradicate. Secularism. Corporal Punish. Selfishness

The goods we must keep. Trust. Democracy. Faith in the Gospel.

The new goods to be added. Coop. of capital.

Reunion of Christendom

God Love

IV But another question emerges. Who are we? The same

problem as in the Church.

Are these four agencies to assume everything? Dodd?

Or is each of them to be co-ordinate. – subordinate to another

Are we individuals to function only in these agencies

The issue here. R. E. Thompson

Athletics in Gym [illegible].

Debating Soc. All seniors [illegible]. [illegible]

[illegible] objecting in the Dorm.

V. What can help us in the way of larger principles here.

1. Get the right idea of history. [illegible]. In Making past [illegible]
2. Put truth first of choice. Truth [illegible]. > Truth movement.
3. See things whole & free. We are not the only others. As our work but God works with many others too. By
   Gone on the praying people the unknown great
4. What are the great changes which should be made
5. Get in the true work of each of these agencies.
   Clear & definite aims & function. This is power.
   Keep Christ first. Ever here. Avoid [illegible]. Devotional attitude
   Keep the spiritual, personal dominant. Maintain unity in our

The War & the Religious Belief. [illegible]. Try from a Rel. sub-
substitution

1. As to God.
permanent
The instinct & ~~conventional~~ trust of Man. No atheism. Why?
This permanent point O.T. as well as N.T. Christ did not
change God's character. He revealed it
The mechanism of God's govt. of war, nature, Eternity
This patience — The God of Hope
In the God's character, ref. Ages in Outlook. 69

2. As to the Church. — a body one of our ecclesiastical organizations?
The form of sentiment. Sunday action. | Unity of life — centre of union, Catholic B.F.
The momentum of the whole. Endurance. Society women
The help to the weak. R.C. Church not necessarily. Are we bodies.
Of a passive or reluctant members | The need of a body of unity. Anti Ritual?
The work of the whole is mine. The peace of God. Are we not too
of memory, imagination — (past, future) & what present?

3. As to the Cross. The Cross of Christ.
Abandonment. Letting go of all things. Naked life. Acting.
Freedom. Communism of the cross. No bondage of property
The way of death to real death. Made live for us

4. As to man. 'I need thee every hour.'
man divinity.
The moral possibilities in individuals, his duality.
& in society. Morality of many. Prohibition
The need — Man's realization. The good that moves & dies
his alternation. The ground we want

Preachers Conf. Sept 25

1. Repentance & Forgiveness. "Can we forgive the Kaiser". God's forgiveness
God's
2. Retribution – Judgment for Armenian, Macedonian atrocities etc.
3 Prayer. Gully "I can't pray with Germans I can pray for them & not them".
4. Sin. The horrible sight of the unburied men's Body & mind revolted
5 The mass interest in religion but wide open door for personal work
6. Trumpet calling instead of old college bell – In the midst!
7. Death. The men do not fear it. But only the Cross avail for them
8 Communion. Maxwell's acct. of the moonlight service
9 Revelation of the adequacy of the faith
Our argument. & [illegible]
10 Revelation of the unity of the faith. Intellectual [illegible] [illegible] [illegible] church
11. Danger of militarizing our Thinking & preaching.
12. Danger of identifying the ideal of life with citizenship
13. Danger of regarding a soldier's death as a self atonement
14. Prayer for the dead. Consequence. E.g. Andrews & 2nd Probation
15. Problem of Church & State. State control of Church both views.
16 The war has taught obedience. The great sight of this in camps
17. Men have given up the greatest careers for a private's position
18. Surrender of homes & families. The little wives collapsing
19. Christ – Men feel kindness to him. Jesus there the are wrong
20 We owe the Jew reparation for what Christians have done
21 Danger of syndicalism in religion – unified arrangement
22. Temptation to yield to immorality in Paris
23. The Bible. eg the Belgian army thousands have N.T. who never had it.
24 Danger of letting down Comprehension of Church with contention.
25 How to increase the sacrifice to the Kingdom of God when war is over
26 And to show men that Cht. the only decent [illegible] lives

The Huntingdon Plan of Child Conservation

1. The most important duty of society is the right care & education of its children

   (1) The nation that neglects it perish. Chile 80% 60%

   (2) This is the important & vital aspect of conservation.
   [illegible] waste. Trees & men.

   (3) This is the solution of the problem of human progress.
   We are always working at it as an adult problem.
   But we know the world plastic here. Benedick
   Suppose we spent on it what we spend on war.

   (4) This view is opposed by some. Etc. but weak points.
   But the child is not responsible.
   This aggravates & does not cure the evil.
   And the child is not merely the potentiality
   for good or evil. Each life a fountain

   (5) Every child has a rightful claim upon society
   Mrs. Browning Cry of the Children

2. Each community should care for its own

   (1) Each Com. has a life & character of its own. It can best do its own work.

   (2) And it bears responsibility in training of its own.

   (3) And there is a community sense of self respect & pride

   (4) And each Com. must be built on sound moral life.

3. And we have here in our community the central and satisfactory ideal in this matter & should demonstrate it.

(1) The right place for the child is the home
(a) All human progress rests upon & increasingly discerns the importance of the family-life.
So Plato's ideal is long dead. & [illegible]
[illegible] bitterest foes. of Cotter's Sat. Night
(b) The family is a divine institution in Ch. & State
(c) The one supreme educative & creative force in human life. A mother's love. – This individual not understood
The Child & the Angel. "My Mother"
(d) The only best development for the child.
a place for School & institution. Our Village but read letters
(2) But each child can be placed in a home only with a system of supervision.
See our Report.

(3) And this supervision should be by a system in community. We don't want a Trust to do it for us, but [illegible]
(4) And it should be established. Endorsed. \ [illegible] if the Bd is [illegible].

Dispersion & Heart & we are to Institution

4. By meeting an opportunity here we shall prepare our duty and serve the nation.
There is a great pride in the country's name & services.
[illegible] centralization. But we an idea. [illegible]
There is a duty to a great past. – to prepare it.
Its greatness depends on us.
And then the child – Harrison & [illegible] Leigh

The Christian Movement among Students

There is one sufficient reason for our interest in the student work - it touches our own flesh & blood

But there are also convincing general considerations.

1. This is the most plastic & responsive body of material to work upon that is to be found.

For that reason it is worth educating

The great principle. Strauss means "Few men abandon a life of vice or begin a life of virtue after they reach 21 yrs. of age."

It is the time of decisions for service. Decisions of Each in College Student & the Church. Hardy. 204

And of the marks which are character. The balcony at Millepied Pond - the red lead pencil marks.

2. It is the greatest body of latent power - for good or for evil.

For evil. Mr. Slaughter at Yale on bad educ. men

For good. The men I have met. The missionaries.

The lines of wonder on our books on such pages

3. It is the nation's life at its fountain. Gibson's Chinese Proverb. The Present needs men to be dealt with in youth

But the need of this agency is for religion as well as education.

The need not intellectual.

But moral & religious.

What is Chrity (1) a revelation to men of the perfect ideal. (2) Removal of the clogs & hindrances (3) Power for their realization (4) [illegible] Ch.

But why do we need a voluntary & outside agency to do the work.

Every, it is the business of the faculty to do it. It was to Dwight, Duffield, McCosh. But the faculty were too slight

But after all the students have always done the main work

Haystack Band. J.B. Taylor. The Yale Moral Soc. 1797

This Movt. is a Movement by as well as for students.

I would refer to just four activities:

The visitation. Olin at Andover. The Summer Conf.

The Bible work. The S.V.M.

The splendid & encouraging thing is the progress which has been made

e.g. with the last years of 18th Cent. [illegible] Walker, a [illegible] at Harvard - only two prof. Chr..

Now 1/2 Chrns in, as 1/10 outside. Colleges 15% under

Day of Prayer for Colleges

Encouragements.

1. Bible study
2. Mission study.
3. College honor.
4. Moral purity standards
5. Athletic fairness. That pitcher

Discouragements – those of our national life.

1. Immorality
2. Extravagance.
3. Social excess.
4. Unitarianism
5. Commercialism. Technical schools. Amherst Boynton

What we can do

1. Keep up the home life vacation. Mary B. in theatre.
2. Pray.
3 Believe in good

How to Speak effectively without notes

1. What is effective speech?

Public convincing conversation. H. Paul Douglass

2. What is "without notes"

Without a MSS. Cairns 349

The debate here. Trumbull. Dean

The slavery of memorizing. Dr. H. Harrison

Is inadaptiveness - inflexible. Mr. B.

People hear extemporaneously. Cairns 342

Power - My father - a jury.

3. No one method good for all.

Whipple. Moody. My own. In the talk.

4. Some suggestions as to the matter

(1) Have an aim or object

To convince or to instruct - a student

(2) State heads in form of propositions > phrases

Think out the conclusions.

(3) Arrange points cumulatively

(4) Make points complete but crisp. Drop them

5. Suggestions as to manner

(1) Look at the people in speaking. Phils. Cox

(2) Dont think of gestures. Caird 356 f.

(3) Speak straight forward. Bryan

(4) Use fresh but not slangy language. Watson

6 Be getting ready all the time

(1) Read good books constantly

(2) Have mind stored with poetry & prose

(3) Be morally earnest. Perkins Gladstone I, 440

(4) Speak yours. Dont adopt to others. Sophia

7. Keep at it. Dont be discouraged

Achievement of Custer

8. The great speakers

Gladstone & Caird

Caird 353, 358. Gladstone I, 191-195

27 Response of man's heart to the love of God

28 Brotherhood – manly friendliness & good will. Christ's God's ideal for men

29. Any hospitable & sympathetic congregation [illegible] illustration of [illegible]

30 The revealing power of crises – [illegible] shows

31. "We have put a [illegible] around [illegible]" said politician. "[illegible] put a man around God. [illegible] [illegible] into a man. Language is just this." [illegible]

32. [illegible] that what is "fundamental is eternal." [illegible] to [illegible]

Some Moral Gains of the War.

Miss [illegible] question as to whether we had lost or gained most by the war. Too soon to balance the accts. But if we have done our duty as individuals & nation we cannot suffer for it. The losses real but there are [illegible] of gains

1. The war has expanded our knowledge of geography. Names in France. Falkland Islands. The "Emden" & its end at Penang Harbour. Unless Germany stops we shall know better the geog. of western Germany. Can even draw map of [illegible]

2. And also our knowledge of history. Joan of Arc. The history & shame of Turkey. Cromer on Egypt.

3. And our ideas and principles of politics. New conception & confidence as to democracy. - under war - its true sense for -

Its efficiency. Cooper on Parasites, Patriots in Washington

Its unity. of Canada & Great Britain. Power of Continent

The Golden Sunday.

Its brotherhood. Lady Primrose.

4. It has taught that duty & service, truth are of life

The Canadian group. "Fellows there are only two things for us - one is to get out of this, the other is to die."

[illegible]

5. And has given me the larger outlook on mankind

• the call & appeal of the world

The reality of world unity & community

Why not do for upbuilding what we do for downpulling

And in peace what we can do in war

6. It has burst all the bounds of possibility

What we have done we can do. No higher vision.

The moral protection of the Congo & the all obj. of humanitarian

"Any mortal thing can do."

"Potential Possibilities of Princeton"

Not potential but real

1. It can send forth leaders

What kind

Men of unselfishness & big judgment. President

late of N.J. Dem. Great one

Not great one only & clear mindedness

The British labor attitude

Unafraid of unpopularity & isolation

2. It can stand for & promote ideas, movements

The Student Vol. Movement J.B. Taylor L.D.W.

Foreign Mission idea. J.N. Forman

World unselfish service C.H. Dodge. [illegible]

National idealism. Witherspoon Madison Wilson

World justice and peace

3. It can be a fountain of Spirit & power

This the great thing of a life Jn VII. 37

of an institution.

The Univ. of Glasgow. [illegible].

Princeton U.S. stand for Christ. leadership. Men who know & [illegible]

him by God.

As Mr. Pratt wrote me . into this year he is dead but inevitable

And yet no other man knew Mr. P. who knew what his great principles were

The present time confirms these.

1. The lesson of moral preparedness & efficiency

Officers at Spartanburg.

On the whole our nation starting the test. Nearly all Colleges

This the need great

Clear convictions about moral principles

1. Day School.
2. Bodily purity
3. Truth & faith

These built into character. The Creed of St. Colum

The power of St. Wellington

2. The lesson of unselfishness

Men ready to die. The French priest: "I will I can & try":

And harder – the anonymous, common duty.

Huxley at Agra. Albania. Sir Morris

Russia. The women fought in Death regiments

[illegible] then can either & study to trust

3. The lesson of good will. Mr. Pratt did this in good will.

Among ourselves. More kindliness.

Between races. Jaures in Japan.

In the world.

4. The reign of righteousness & love.

Gandhi's letter

Tagore. The Belgian King.

Dr. L. C. Barnes retirement at 70

1. I am happy to speak for the Trust. & the Church rep. in the B.B. in 1905. Chm. of th Com. on H.M.
2. And for th H.a. Soc. from his relation to it. And of the Pennsylvania Conv.
3. But most of all personally - I honor him for
   (1) his long and steadfast service
   (2) his wisdom in retiring. One envies him
   (3) his loving gentleness. His friendship & speech
   Jno. Cairns. "Greater are meek [illegible]."
4. But he does not want our praise. He wants us to discuss & give attention to the cause he lived for. The changes in H.M. since he came to it. From frontier to nat.-prog. to its real scope.
5. Not only are our H.M. conceptions new but it is into a new world that we have come.
   At the cross roads as to Religion & Race
6. Some things are essential if we are to meet the problems of today.

(1) A clear apprehension of its character

Wrong thoughts & wrong feelings the real faults with the world. Change these

(2) Trust & unity among ourselves

Teachin' [illegible] - Mutual prayer.

The program in Scrip. & fellowship

(3) Love of our Master, of our Lord, in our Souls

(4) An invisible front in [illegible] are greater than

eg. Elisha's [illegible] at [illegible].

O.T. - The [illegible] of the Holy

Our duty to carry forward. H.C.D. Religious [illegible]

David's Two Friendships I Sam. XX, 12-23 35-42

When he chooses [illegible] the choice of fellows

Nothing more clearly reveals a man than the character of his friendships. not companions but friends And in nothing in his life more truly recorded than in the history of his friendships. This life of [illegible].

1. David's first one. with Jonathan.

This one of the great classical loves.
It is interesting to think how deeply it has influenced the world.
Tennyson. Friendship – The Knightly Orders.

It was a true and noble friendship

1. It was unselfish. I Sam. XVIII, 1, 2, 4. XX, 12-17, 24

2. It was faithful I Sam. XIX, 1-7, XX, 24-34
Vow renewed. I S. XXIII, 14-18 II S. IV.
3. It was loving, i.e. a willing to do for
the kind to [illegible]. Tennyson. Prince. I S. XX. 4.
4. It was pure. I S. XVIII, 16.

A clean, pure, genuine boyhood friendship.

Blessed are such memories. Dan.

Let us each ask. – Have I any such?

2. David's second friendship – with Joab. Son of 1.2.3.4

The long, sad, tragic story.

1. David relied constantly on, and no small part of his success was due to Joab's courage and ability and unscrupulousness.
He became David's captain I Chron. XI, 6
He slew Abner but D. kept him as Capt. II Sam III. 27
He compassed Uriah's death for him.
2. He maintained friendship with & stayed under the influence of men who were too strong for him – for evil.
His own confession II Sam. III, 39
The abandonment of [illegible]. who fled.

3. Joab like every man had his virtues but he was not
to won for a friend. and servant
He was loyal to David's cause — Adonijah. I K. 2, 6.
He was brave but bloodthirsty I K. II, 5.
He was firm but relentless & hard. II S. II, 19.
This kind of man may have his uses but to other sort
are not the material for friendship

4 David made no attempt to change him
He was his own nephew I Ch.
And his every use of him was depending
Gov. [illegible]'s the Custom House "[illegible] politics"
That woman in the street car

5. And at the last handed him over to Solomon to
destroy I K. II, 5, 28-34

We turn from such a prostitution of feeling of friendship
with such hearts. as [illegible]

1. Let us build our friendships on openness & purity
The word of Christ — are open. [illegible] free. [illegible]
2. Let us walk in freedom — not depending on others
or asking favors or using them. Individuals are
noblest as best when absolutely free.
3. Let us use friendship equally for giving & receiving
4. How sad a thing it is to see a life degenerating
and its friendships decaying. The [illegible] Des
Moines. And yet the hope in David for us
5. To call to the open & noble life. — Christ's life: — [illegible].

Luke VII, 1-10. The Good Centurion

1. Jesus' tribute one of the most remarkable sayings in the Gospels
greater faith > Jesus' Mother II, 51
> the sick at Capernaum IV, 40-42
> the leper V, 12; friends of paralytic V, 19, 20
> his own disciples who had left all.
Simon & the nets V, 5.

2. What kind of a man was he of whom J. so spoke

(1) He was a man of human love & friendliness
Of social standing but not of social pride.
This slave was dear to him. Yet he commanded!
The modern servant problem
No love & no loyalty

(2) He was a man of religious earnestness
Had longed for the truth from Jews.
The Jewish Messiah - - So Cornelius. The Greeks

(3) He was a man of courage
He had confidence & openly approved of Judaism.
Loved the nation & built the synagogue.

(4) He was a man of humility
Sent elders to Jesus. as he unworthy
Then friends - as his house was not worthy

(5) He was a man of wealth & generosity

(6) He was a man of firm discipline of character
I am a man under authority - "I obey"

(7) He was a man of authority & decision 'I command'
as a matter of course.
How the times need strong sharp, clean cut character

3. A man of the character is ready for Christ
Goodness not a barrier to God
The ideal not to be reversed but perfected
The good man receptive to truth
Our real hindrances are in our worse faults > virtues

4. All these qualities of what the man was entered into Jesus' encomium.
He believed because he was a faithful man

5. Great faith is just the supreme term of character.
Binding the whole man together
Relating him in the high sense of life to man & God
Revealing the unity of character
The effort of the righteous must run through all.
"Moral character does enter into everything"
a bad man can't be a good bookkeeper
a bad man can't be a good judge
Caleb Cushing.

6. All this was in a Roman soldier!
We may not excuse ourselves on ground of place or environment.

7. And if Jesus found him, he found Jesus.
Oh, what is this.
Contrast, "I've found a friend"

Christ's Life of Prayer. John XVII

1. The naturalness of it.
   Inward feeling expressed
   without constraint.
   God very near
2. The solitude of it
   of place
   of time
   of spirit
3. The centrality of it.
   Great events preceded
   Great events followed
   Outgoings of power accompanied
   Whenever He heard from home
4. The unselfishness of it.
   Evidence of it
   Law of it. Open dealing
5. The intensity of it.
6 The healer, the man
7. The life in free harmony with i

Some of the things Christ does for us

Grieving & Quenching the Spirit Eph. IV.30. 1 Th. V.19

Ambiguous how single words grasp the spiritual sense

And take on a mystical & occult meaning.

As a matter of fact both words occur in passages of the most practical character which context explains

1. Grieve – After falsehood, anger, theft, corrupt speech & before bitterness, wrath &c as to kindness, forgiveness &

Evidently these are the things that specially grieve

Perhaps we are far from some of them – but are any of us

Falsehood?

Making room for the devil?

Bitter feeling?

Lack of kindness. The N.T. emphasis on places
Luke VI.35. Eph. II.7 Titus III.4 of God.
Kindness. Eph. IV.32. 1 Co. XIII.4, Col. III.12. II P. I.7. II Co. VI.6

What are all of the fruits of the Spirit also suggests how He may be grieved. Whatever is opposed to these must grieve Him. Gal. V. 17–26

The moral element appears. Not mystical – To please the Spirit – these are thgs in the brotherhood the essential things

2 And so as to Quench – look at Setting

Before – Kindness. Goodness, Generosity. Joy. Prayer
Thanksgiving —— After – four things
"Quenching" – nothing mysterious but just as plain
such as these other intelligible things

Grieving, Quenching not a hidden subjective experience
seeing like the Lion & the Alps. in Lavengro
But near, down right, near
Are we bearing fruit – or drying out
Are we living joyful – or in spirits drooping
Are we sincere & direct – or double, diplomatic
Are we single eyed to Christ?
Are we docile or self directed?
To please & grieve, to foster & quench the Spirit –
how else than by pleasing Christ.
So Christ – Jn. viii, 29. The Spirit pleases in Him.
And we II Tim. II. 4. Heb. xi, 6.
i.e. not accepting the program – purpose of the Spirit.
By not using & committing the power of the Spirit
By grieving & dishonoring Christ who is the Spirit's great Concern

Col. I, 19 – "In him should all fulness dwell."

Some of the things Christ does for us.

Our need of testing & showing these.

1. He shows us what we ought to be
2. He offers to enable us to be this
3. He gives us right moral judgments
4. He shows us the spirit of the true worker
5. He teaches the right attitude toward evil
6. He gives us also confidence in [illegible] power.
7. He takes care of the unequal strains & tests
8. He helps us to do the hardest – & first
9. He justifies a right restraint in love
10. He upholds us when completely done.
11. He saves from the fruit & hiding of pride
12. He gives us the rest of his own righteousness
13. He gives us the living inner experience of the joys of Blessedness. Gal. II, 20

The Future Life. I Peter I, 4

1. Our minds & hearts cannot forbear asking about the future. And this all right

How many of our hymns are full of it.

2. And yet this one thing needs to be remembered — that all our ideas & language can be only suggestive not definitive. Tennyson "Crossing the Bar" & "[illegible]" "Silent Sea". "Home" &

3. Our questions. Does death end all? Huxley's grave. If not do all live alone? What will be our life

(a) The immortality of the soul.

(b) But are all souls alike there?

(1) Universalism. "Is it not the [illegible] good"!

(2) Conditional immortality. Matt XI, 12

(3) Millennial dawn. All another chance.
The Watch. calculations of Starting dawn
unscriptural. Absurd.

(c) The scriptural principles.

(1) Life & death not terms of time Jno. XVII. 3.

(2) The significance of this probation

(3) The permanence of character.

(4) The continuance of personality.
The old ff. [illegible] model.

5. The judgment of life turns on our attitude
to Christ here. Matt. VII, 21-23, XXV.

4. Stir our hearts heavenward more

a. Where are the dead before the Resurrection?
With Christ. The Thief. The catechism
They are safe & comforted. The [illegible] such a [illegible] way.

b. The Second Advent, the Resurrection.
Order. Who will rise? I Thess. IV, Rev. XX.

c. Heaven. - Our loved ones there now. We hope as to be there.

The various terms of speech.
Inheritance. I P. I, 4.
Treasure home Matt. VI, 20
Kingdom - Luke XXIII, 42
Rest Rev. XIV, 13.
Country Heb. XI, 16
House John XIV, 2

It is home for us at last.
"Oh what do you think the angels say."

Bible verses given each morning of the G.A. '26

Tuesday. Psa. 122 On Communion meeting
Wed " 136:13 Com. Mtg. Gen Counc. Pre. Co. Conf.
Thurs. Jer 51:25 Moderator election
Fri. Acts 8:29 Rept of Com. of Ev. read
Satdy. Luke 20:13
Sund. Mk. 13:7
Mond. II Chron. 11:4. Discussion of Rept
Tues. Jer. III. 22.23
Wed. Acts 5:19.20. Question [illegible]. Y.M.

New Year verses at [illegible]. Cov. [illegible].

Jan. 1. 1928. II Sam. V, 24.25. [illegible]. [illegible] vessel [illegible] over [illegible] [illegible] awakened [illegible]. [illegible]. II Cor. VII, 9.10 then 3 [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible] Luke X, 41.42

Work Ahead

~~Biog. JCR Ewing~~
" Geo. Holmes
" Geo. Bowen
~~"The Finality of Christ" — Done~~
~~"The Church & Missions" — Done~~
History of the Board
Missions, Policy & Principles.
Apologetics
N.T. & Prayer, & Reservations.
The Chr. Law of Marriage & Divorce.
Scotch Irish Presbyterianism
Note books & letters of my trip
Photographs of my trip

The Hymn of the Expiation of this Lady

Hear from a far land, O [illegible] of the West
I heard for ~~your~~ our gain in the far of the East.
What more could we ask to increase our huge hoard
Than our [illegible] a [illegible] of money or land

Like lambs they that are [illegible] chambers be [illegible] (borne)

My antipathy

Old lady in Los Angeles
Man in Chicago station
Irm. — "The [illegible] of [illegible]"
A [illegible] [illegible] to have you in the 70's of [illegible] in Cleveland

D.B. Hill — Are you still a Democrat? I'm still, very still

Get material on Rd. in 1867-1876.

The Gilded Age
History of Standard Oil Co. n
Mc Master
Biographies. A.K. McClure. Cameron.
"Armour"
Monthly Magazines
P. RR in those days.
Grant, Gould, Drew, McCulloch, Blaine, Seward, Chase,
Weed, Hoar. Edmunds,
Frontier books

Heb. XII ____ Ye have not yet resisted unto blood.

The warrant of the R.C. mode of asceticism, explanation
The Rev Gref. - fingers worn off to raw flesh

We have the mind of Christ.

We know what He thinks – we know His likes

We think what He thinks – we like what He likes

IX x VIII

How long go ye limping between the sides

The chief genus before the Card. I 5 17, 21, 26

II Cor. X.

Collectivism cooperation – Love of together
Individual effort   I saw each other
Providence. All in God.   God all

Rv Thi ken naen

[illegible].

"And" where we would use "But"

Showing the appearance of a mixed order & sequence where we would use reference, disjunction

Mark vii. 24 R.V. And [illegible] [illegible] Significant

" viii. "

I Co xvi. 9.

Jno vii. 6 ?

So the Hebrews did not have our trouble over the apparent contradictoriness of the world: quite calmly attributed to God what we consider [illegible]. Gives the need [illegible]. What are the facts of life? Ignorance. Yes, evidently. They are God's [illegible] for us. The [illegible] [illegible] of this. Also the [illegible] [illegible].

Vice versa: "But" instead of "And" as we might have [illegible]

Jn iv v. 17. 47.

Calvinism - Arminianism

Psa. 44:23 Eph. 5:14. God wake! Ch. wake!
Robert Allen – is God at [illegible] to favour Zion.
Expectancy – Carey, Judson, [illegible] Bryan, Moseley
Andrew Fuller's Calvinism "Fatalism"

The Goodness & Divinity of God

Positiveness of our own opinion Gal. V.

We are too charitable of others; too uncertain of ourselves.

Easy to be lenient on ourselves – but the problem in relation to others

Eph. IV. Grow up into Christ in all things.

The new start in Christ. If any man – he is a new creature

This gives us all in sight

– But each has to grow up into it to actually possess.

Work out yr own salvation in fear &

For it is God that worketh in you — to will — to do

God the author of all good

There are [illegible] from Indian particulars

Such a view of God's wor. the giving of action and all

power – with act – being of God

Christ in Man. I Jn II, 6 — Phrases not [illegible].

Vision. He came to be the model. Then he discerns that Christ was not to be analyzed but to be followed

The Call of the War for a larger use of life.

1. JD Jones said in Record of the Week for Jan. "The Effect of the Great War on the Religious Life of Britain": Loss. (1) Wholesale withdrawal of young men - 18-41 - from home & church. (2) Serious relaxing of religious habits & custom (3) Moral looseness. Gain (1) A return to simplicity. (2) The spirit of democracy & comradeship (3) The working of a spirit of unselfish service (4) A deepening & enriching of character in youth (5) A new respect for the church.

2. Our experience confirms this statement of the conflict between the tendencies which straighten & those which expand life. The view which was taken in this report

3. There are things in which in a crisis like this we should contract indulgence luxury, personal pride. This is our chance to alter our lives & our life radically

4. But there are other things - all our moral & religious activities which should be intensified & expanded.

   The Red Cross. and our similar efforts. Constructive Generosities

   Our missionary activities - Their increase

   All moral & human service like the Y.M.C.A. war work

5. Why should we do this

(1) Because we can. If we can't it is only because we
think we can't. The principle in Virgil's Verse. "They can
we can. The immensely hopeful outpouring of [illegible].
The Cant. Cathedral of the [illegible] of [illegible] —
And in the war. [illegible] are men ready to die for anything
The appeal of this story of sacrificial living & dying

(2) Because we ought. For oughts' sake. For our doubts' sake as
a defence to the tendencies of strangulation of our
sympathies, our small ideas, our thought of [illegible] [illegible].
C.E.O. "I [illegible] I [illegible]. [illegible]

(3) Because of the mental need for such work as prophylaxis, as
releasing our total moral resources, an inspiration

6. And this is not mere theory, idea born of dream. It is
fact of life.

Chas. G.B. & [illegible] have done
The story of [illegible] [illegible]
The Ballad of the White Horse

The Philadelphian Society Centennial

[illegible] [illegible] of 8 [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]

1 The relig. condition in colleges at end 17, beg. 18th Cent. Infidelity. Yale. In 1810 one Chr. came to Bowdoin. "Chr. Bro." organized at Harvard in 1802

2 But the great awakening brought to Christians. The Story Started in . Mills. [illegible] [illegible]

3. Jas Brainerd Taylor. Born Middle Haddam, Conn. 1801 At 19 went to Lawrenceville, at 22 entered Princeton. See "Life" pp 95, – 102, 186, 203, 232, 324, 339, 347, 398, 413, 417, 427, 435,

4. The decades following. Record [illegible]. But see Soc. of Inquiry describes their fate. [illegible] [illegible]. Va. Mich 1858 The men here. Old [illegible].

5. J. B. Pryor of 1870. See "Men who Overcame", 132

6 W. W. Dodge of 1879 See " " 172.

7. L. D. Wishard class of 1877. Born Sept. 6, 1854 in Indiana. [illegible] Hanover. Princeton. Blindness. Visit. Courage What he has wrought. [illegible] [illegible] [illegible] [illegible].

8. The Inter-Sem. alliance. Mateer '77

9. The S.V.M.

Origin. McCosh. Reunion Hall.

10 The Rhine. Once in three days. At Rom Band.

The days of Prayer. Gordon

Drummond's visit

[illegible] – not mine. JBS. days.

11. Season.

The former & another change. Are the life ahead?

Our duty to the dead.

The great days that are to come. Our hearts only knew
but it was so!

II Cor. III, 10

Masefield's remark at Lamonte. Soldier. "I don't know what I will do when the lovely war is over." So Noah to wife "What will we do when the lovely flood is over." Brommaert on Belgian soldiers question at first – God only there in the night of war
We all feel that a glory is gone – newspaper flat. What is lost

But the text. What remaineth

Memories of the dead. Loss of G.B.'s friend. but –

The Spirit & values of the war.

The reaffirmation of Chr. ideas.

Walt. Whitman "No array of terms can say how much I am at peace about God & about Death."

Mass. The Church. The Cross. Prayer. Christ

Affirmation of moral & spiritual ideals.

But "remaineth" = not continueth but awaiteth. – the more glorious things ahead. Ohthrow in the past. II Cor III in the future

Carruthers in Jan. '19 Atlantic on Night & Day

Rabbi Ben Ezra "Grow old along with me – The best is yet to be."

The Church's Present Situation in the Light of the War

1 The war has clarified & confirmed our fundamental religious ideas.

As to God & Man

As to the Church & the Grace

As to Jesus Christ.

2. It has unmistakably set moral & spiritual principles in the supreme place

Over all personal & material interests.

Seen in Belgium: in the vindication for morals - before

law. - Germany II 90 & now - the new defeat.

The truth of idealism. believing the best to be possible.

The new spirit now. to support Pres. the Labor News.

That life is not the great values. Etc.

A new exaltation of loyalty. Sygns. Other much

man rich & approaching the new loyalty

And of the call of men to finish the war - to establish Christian order

In war the moral is to the physical as three to one

3. It has helped us to define the problem of Church unity & power

It has revealed already existing & created new
War unified [illegible] Conf. At H. Q.
obligation of unity
The soldier has experienced unity
Revealed penalties of division

It has sharpened the outlines of the problem

Temporal - Ecclesiastic Property. Order. Faith. Temper

It has disclosed modes of immediate advancement.
Half of ideas. [illegible] many [illegible] Abiding feelings

4. It has thus defined for & demanded of the Church her task

New Jerusalem has a Father but not a temple
The Church not the whole thing but an [illegible].

But the main & central thing - McKee on the church of day for a living, divine Church. Westcott

The three great issues - [illegible]

1. The Chr. conception of God

2. Persons discerned as the central value & principle

3 The law of life & purpose. Grant on Religion

The business of the Church in such a day

Gordon. "Save life from to power"

Obercorn, Luxenbourg,
Feb. 5,1919.

My dear Mrs. John:-

Often my thoughts turn to you and the quiet days on The Hill. Today more so than usual, as I have been thinking over what is to me strange and puzzling. Have been over here about a year. Took a course in machine gunnery at a French school, joined both the British and French forces for awhile, then went to the 14th Machine Gun Battalion of the Fifth Division where I saw quite all the fighting that I care to. The night of October 26th last we had taken the town of Aincreville and were endeavoring to push on to cross the Meuse River. It had been, and continued to be, pretty thick going. We were held up by shelling and machine gun fire in large volume that did us a lot of damage, and I lost my nerve. All five of my Lieutenants were gone, many of my guns, and a greater part of my boys. One of my Lieutenants was blown to pieces while talking to me, and it was not nice. I was hurt just badly enough to be painful, but not badly enough to be taken to the rear. It was cold, wet, and most uncomfortable, and all I had to do to end the entire matter was to stand up. Machine gun bullets were sweeping across my shell hole like hail before a high wind. As I said before, I lost my nerve, and decided to stand up, and had gotten on my knees when the strange thing happened - Prof. John was right there with me. His face had that half-pitying, half-sympathetic smile you and I know so well and his broad shoulders were between me and the Hun. He staid quite a little while, and I kept under cover, and the next day relief came up. I received four good Lieutenants, and a number of mighty fine boys, and we pushed on, crossed the Meuse and kept going until the morning of November 11th, when we had advanced as far as Muzay, and taken it. I was not shell-shocked, neither was I crazed by the horrorsof war. Had seen quite a bit before that and was hardened to that sort of thing. I was not thinking of either you or Professor John, nor of anything connected with The Hill, nor had I for some time back. Absolutely my only thought was to get away from the hole I wasin, and to go to a long, long rest with the many good friends and comrades who had gone before. I did not wonder about God, or any after life. Had no ideas at all as to the existence beyond this one, and really thought of nothing beyond the one idea that death was infinitely preferable to life as it then was. I have not seen him since, have had no visions of any kind, nor any mental trouble. Have been extremely busy as part of the Army of Occupation, and have had many problems to solve. But I think of that night many, many times, and wonder if the spirit of John Meigs was really there searching for the old Hill boys, striving to give us there, as he had done so often elsewhere, the will to stick to a hard task until the work given us to do was finished. I am still wondering. What do you think?

4216 Osage Ave.,
Philadelphia

My dear Mr. Speer -

The enclosed poem was written by a colored man who has charge of one of our mission schools in Alabama. I hope it will reach you in time to help you in your hour of need!

Watchfully your friend
Florence K. Payne
(formerly of Knoxville -
who ate your lunch)

May 27th 1927

Poem on "Evolution"
by Colored Poet - J. C. Wilson

"Jes' Settle it fo' yo' self"

It 'apeahs to me nobody'd want
To git things in sich shape
Dat dey would try 'deir bes' to prove
'Deir gran'pa was an APE!

An yet some folks is jes' dat way;
Dey 'sputes de Bible Word
An acts like dey know mo' about
Creation den de Lo'd.

Dey claims de Lo'd didn' create folks,
Dey's 'volved fum apes, dey say,
An' eve'yting we see gwine on
Jes' happened to be-- dat way.

Now huccum folks done cum fum apes?
I sho would like to know;
An if some apses turned to folks,
Why didn' dey all do so?

De bestes way dat I kin see
To settle dis heah case
Let dem what says dey's kin to apes
Be classed among dat race.

De Lo'd sho made all cullid folks,
An neahly all de whites,
But dem what tinks dey cum fum apes
It may be dey am right.

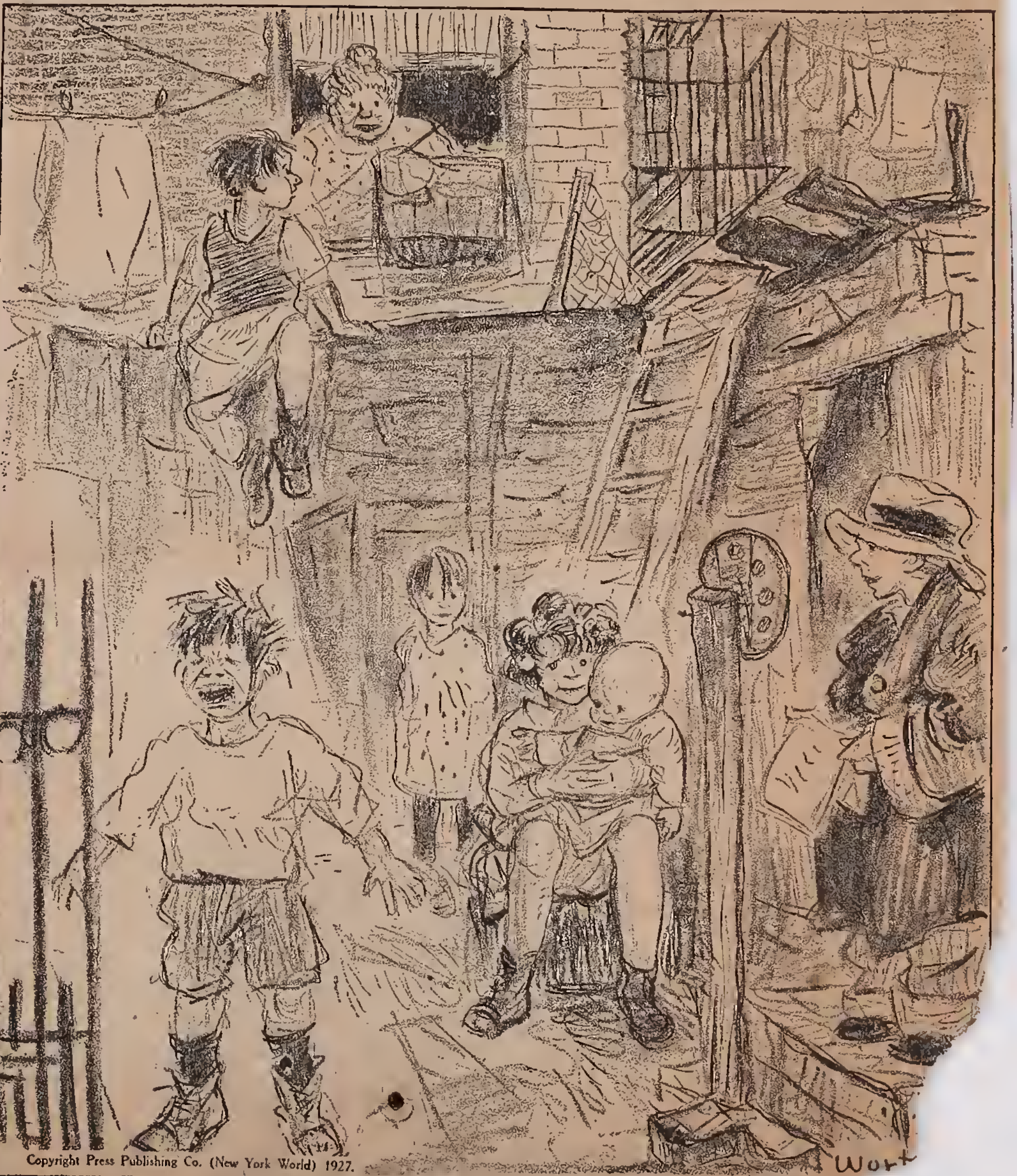
Dey aoughter know dey own kin folks
If anybody do
An so we'll let 'em tink deir way;
I 'specs dat's bes', don' you?

Send to M.B.S.

Ralph Some of the family noise is like this.

METROPOLITAN MOVIES

Trade Mark Reg. U. S. Pat Off.



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"He ain't hurt or nothin'! We're just playing radio, and he's the stat

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Dr. Robert E. Speer
The General Assembly of Presbyterian Church
San Francisco
California

F. K. Pawre
4216 Osage Ave.,
Phil^{a} Pa.,

BOSTON, MASS. R
JAN 28
8 - PM
1927

BACK BAY
STATION
R

JEFFERSON

THIS SIDE OF CARD IS FOR ADDRESS

Mr. Robt. E. Speer

The Board of Foreign Missions
of the Presbyterian Church in the U.S.A.

156 Fifth Ave.

N.Y.C.

THE LIVING AGE
Boston, Mass.

8 Arlington St., Boston

January 28, 1927

Dear Sir: We think the article you have in mind is A SACRIFICED GENERATION by Paul Scheffer which appeared in the May 8, 1926 Living Age. We shall be glad to send you a copy on receipt of 15¢. Just re-mail this card to us with stamps.

Cordially yours,

D

THE LIVING AGE COMPANY

Deacon Cahill

Boiestown N.B.
Jan 24-27

Dear Rob:

Recd your good & dandy kind letter & honest- tears came to my eyes & a lump in my throat- I am working very very hard from 4 A.M. untill 8 P.M. this job lasts untill April 10th or there abouts- do not know what to do then I have made good here in my work- have not hardly time to change my mind. hear a sermon on the Radio on Sunday Nights. & go to bed thanking God for all he has & is doing for me. I tune in on Tuesday Nights to the Sacred song hour from Pittsburg I heard my Fathers favorite hymn the other Night. "Though your sins be as scarlet they shall be as white as snow" Boys Rob you can understand it- touches a tender spot- I will write often & try my best- & have good News each time. For the Son of man came not to be ministered unto But to minister. He gave his life a ransom for many

John Stone sent me a card once
with that — & I often think of its
wonderful meaning. I have the oven
full of bread & I can smell it
scorching so will write you a good
long letter next week. We have a
man in our crew who has Queen
Jimmy's & Ennis beat a mile. Will
relate one of his in my next.
God bless you dearest of all friends

Deacon Chas

P.S.
What ever became of Mack Huyler
is he an M.D.?

Monday 5. a.m.

(Inky finger print)

I heard Prof. [illegible]
last night preaching on [illegible]
Foreign missions from [illegible]
N.Y. wonderful in the [illegible]
of the [illegible]. The [illegible]
be a great [illegible] — I thought
in [illegible] [illegible] [illegible]

HE CLAIMS NON-STOP SUNDAY SCHOOL MARK

New Jersey Churchman Shows Perfect Attendance for Forty-seven Years.

Special to The New York Times.

WASHINGTON, N. J., May 10.—Herman Petty of Washington asserts that he holds the world's record for non-stop attendance at Sunday School. During forty-seven years, forty-one of which he has been Secretary of the Methodist Episcopal Sunday School here, he has not missed a Sunday.

Winter blizzards and the Summer's heaviest electrical storms have failed to keep him at home. Only once was his perfect attendance score threatened, he said, and that was six years ago when he was a pallbearer at a friend's funeral. He reached the church, however, just as the last bell rang.

Mr. Petty also has a record of attendance at funerals, and there hasn't been a wedding in years at which he was not an usher.

His Sunday School books, spotlessly clean, and the entries written in a neat hand, have won him wide repute as a local historiographer. Not a birth, a death, a blizzard or rainstorm has occurred in Washington in forty-one years that is not chronicled in his books. He can tell the exact attendance on any Sunday since he has been Secretary of the school, and if the attendance was poor he has a reason for it. Offhand, he knows that the best attendance ever recorded in his school, which, by the way, is said to be the largest in Northwest New Jersey, was 648, and the smallest three, due to an unusually heavy thunderstorm.

Mr. Petty started to Sunday School when he was 10 years old. Within two years he was made assistant secretary. When he was 16, the regular secretary left and he got the position. He is popular with all the pupils. One friend added this bit of information about Mr. Petty: "He hasn't missed a circus that's come to town in fifty years."

British Overseas League to Dance.

The British Overseas League will end its season with a dance and entertainment on May 24, Empire Day, one of the most important English patriotic holidays, in the grand ballroom of the McAlpin. Lionel E. Contant is Chairman of the Entertainment Committee. E. A. Bell is President of the club and W. A. Earl is Secretary. Sir Harry Gloster Armstrong, British Consul General, is American patron of the league.

Times, May 10, 26

Times. Aug. 20, 1927

PRESBYTERIAN ROLL SHOWS 67,060 LOSS

Number of Suspensions Is the Largest in Years, Report by Stated Clerk Shows.

PER CAPITA GIFTS LARGER

1,927,268 Members Gave $62,729,907, or an Average of $33.26—Clergymen Decreased by 29.

The Presbyterian Church in the United States placed the names of 67,060 members on the suspended roll last year. This is the largest number in years, according to the annual statistical report of the denomation by the Rev. Dr. Lewis Seymour Mudge of Philadelphia, stated clerk of the General Assembly, made public yesterday. Members are suspended when they disappear and no trace of them has been found for several years.

Despite this rise in suspensions, the per capital giving of the 1,927,268 members rose. During the past year they gave an average of $33.66 each, a gain of 69 cents over the previous year. The sum of $62,728,907 was contributed by the churches for all causes during the church fiscal year. This was $1,596,185 more than during the preceding year and shows steady progress since 1922.

The number of communicant members, 1,927,286, is the largest official Presbyterian census ever enrolled. The net increase for last year, however, was only 18,157, the smallest annual gain in years, and an average of less than two for each of the 9,961 ministers in the 9,497 churches. There are twenty-nine fewer ministers than there were the previous year.

The gain in Sunday School members was 15,735, making a total of 1,596,515. During the last year, 90,416 new communicant members were added to the church rolls on confession of faith. There were also added 64,713 new members on certificates from other denominations, while 11,028 were restored to membership.

The number of infants baptized was 31,017, a decrease of 1,724. Adults baptized numbered 31,017, a drop of 4,543.

The number of candidates for the ministry rose to 1,294, a gain of 80 over the year before. But only 194 candidates were licensed to preach, or 33 fewer than the year before. Candidates ordained to the ministry totaled 169, or 67 fewer than the year before.

The denomination now has 48,916 elders, a gain of 500, and 20,908 deacons, a gain of 410. The number of churches decreased by 68. There were 105 churches dissolved and 64 new ones organized.

Of the thirty-eight churches having a membership of more than 2,000, two are in Manhattan and one is in Brooklyn. They are the West End Church, Amsterdam Avenue and 105th Street, which has 2,535 members; the Madison Avenue Church, with 2,474 members, and the Lafayette Avenue Church at South Oxford Street, Brooklyn, which has 2,451.

The Presbytery of New York is the fifth in size of the 299 presbyteries. It has 37,052 members. The largest is Pittsburgh, with 66,347. The largest church is the First, Seattle, Wash., which has 7,561 members.

The State Synod of New York is the second in size of the forty-six State synods. It has 255,326 members. The largest is the Synod of Pennsylvania, with 362,890 members.

PROTESTANTS SHOW RANKS HAVE GROWN

Federal Council Controverts Recent Statement on Losses by the Churches.

TWENTY-YEAR GAIN IS 50%

Total Membership in 25 Leading Denominations Increased at a Greater Rate Than Population.

Instead of suffering severe losses in membership, the Protestant Churches are doing "precisely the contrary," according to a formal statement issued yesterday by officials of the Federal Council of Churches of Christ in America.

The Rev. Dr. Charles S. Macfarland, General Secretary of the council, explained that the statement was given to the public "in response to many inquiries as to the validity and significance of the public announcement accredited to H. K. Carroll on July 30 that 'the total yearly loss of Protestant Churches in the United States) would approximate about half a million.' "

Dr. Macfarland has reference to statistics given by Dr. Henry K. Carroll of Plainfield, N. J., religious statistician. The Federal Council includes in its statement statistics for twenty-five leading denominations compiled by the Rev. Herbert D. Rugg of the National Council of Congregational Churches, showing that Protestant Churches have grown almost 50 per cent. in the last twenty years.

The tabulation of Mr. Rugg shows that the total of twenty-five denominations having a membership of more than 100,000 increase in the last ten years by 3,827,873, and in the last twenty years by 8,703,527. His table show that the membership of these twenty-five denominations in 1926 was 27,466,470, whereas in 1916 it was only 23,638,597 and in 1906 only 18,762,943.

Mr. Rugg further proves that the relative growth of the church membership in this score of years was 9 9-10 per cent. greater than the growth in the same time of the population.

Mr. Rugg's figures for the years 1906 and 1926 follow:

Seventh-Day Adventists....	62,211	112,235
Nat. Baptist Convention...	2,261,607	3,044,528
Northern Bap. Convention..	1,052,105	1,464,167
Southern Bap. Convention..	2,009,471	3,611,608
Church of the Brethren (Conservative)	76,547	120,103
General Convention of the Christian Church	110,117	116,469
Churches of Christ	139,658	317,937
Congregational Churches..	700,480	907,583
Disciples of Christ.........	982,701	1,441,462
Evangelical Church—		
Evangelical Association..	104,898	......
United Evangelical Church	69,882	......
Evangelical Synod	293,137	305,620
Lutherans (all bodies)....	2,069,200	2,546,127
African Meth. Episcopal Ch.	494,777	698,029
African Methodist Episcopal Zion Church	184,542	490,000
Colored Meth. Episcopal Ch.	172,996	342,001
Meth. Episcopal Church...	2,986,254	4,516,806
Meth. Episcopal Ch., South	1,638,480	2,534,112
Meth. Protestant Church..	179,544	189,583
Presbyterian Ch. in U.S.A.	1,179,566	1,828,916
Presbyterian Ch. in U. S..	266,345	457,093
United Presbyterian Ch....	130,342	168,638
Protestant Episcopal Ch...	886,942	1,164,911
Reformed Church in Amer.	124,938	145,373
Reformed Ch. in U. S.....	292,654	348,002
United Brethren in Christ.	274,649	392,153
	18,762,943	27,466,470

Dr. Macfarland said Dr. Carroll's estimate had been completely misunderstood.

"It made no reference to the additions of new members year by year," declared Dr. Macfarland. "For example, the Rev. Frederick L. Fagley of the Congregational Commission on Evangelism was quoted as saying that about 30,000 members were lost from the rolls of that denomination annually, but no mention was made of the fact that some 75,000 are added to these rolls each year and that the percentage of increase in membership is greater than that of the population of the country.

"The fact is that the net result for all Protestant denominations has been a gain in membership considerably in excess of the growth in population. No thoughtful person should overlook the disquieting drift from active to inactive membership, to which Dr. Carroll called attention, but anyone who thinks this means that the churches are decreasing in membership simply does not know what he is talking about."

The statement of the Council, after referring to statistics from the United States Census Bureau and the Hand Book of the Churches, continues:

"There was never a time in the history of the country when so many people belonged to the churches, never a time when a larger percentage of the population were church members. In the face of the cold figures how ludicrous is the doleful lament heard in many quarters: 'How long can Protestantism stand such losses?' "

April 15, 1927
Times
15

B

CHURCH ROLLS ROSE 489,556 DURING 1926

Increase Less Than Half as Great as in 1925, Census by Christian Herald Shows.

NATION'S TOTAL 47,500,000

Catholic Church Leads Others With 16,000,000 Members and 140,257 Gain.

EVANGELICAL SECTS LOSE

Pruning Process and Mounting Costs Blamed—Rural Mergers Also Seen as Factor.

More than 47,500,000 Americans are members of church congregations, a gain of 489,556 in 1926 over the previous year, according to the annual religious census of The Christian Herald. The census, made public yesterday, showed that the increase had been less than half as great as the increase in the preceding year.

The relatively small growth in some denominations was explained by Dr. H. K. Carroll, compiler of the census, by the fact that many absentee church members had been dropped from their church lists, and that throughout the United States a vigorous pruning process has been going on in certain evangelical churches. Mergers of churches in rural sections were also cited to explain the comparatively small figure.

Catholics Most Numerous.

Difficulties arose, as usual, in compiling the church membership of various religions, Dr. Carroll explained. The Roman Catholic Church, he said, included among "communicants" even small children, and all persons who have been christened. For this reason, Dr. Carroll explained, the Catholic figures were reduced by 15 per cent. Even with this reduction the Catholic Church, with more than 16,000,000 communicants, remains by far the largest single denomination in the United States, and likewise it showed the largest gain of any denomination, with 146,257 more members than last year.

In listing the memberships of Jewish congregations it was found that only the heads of families were included in the membership lists of temples and synagogues. For this reason, Dr. Carroll explained, the figure of 357,153 members of Jewish congregations—a figure made up in 1925—was not an accurate index of the Jewish population in the United States.

Most of the other denominations listed actually the members who have affiliated themselves either by confession or in writing to the minister.

Here is the list of separate denominations, as The Christian Herald published it:

Denomination.	Communicants.	Gain.
Roman Catholic	16,193,171	146,257
Methodist Episcopal	4,545,866	20,060
Southern Baptist	3,707,523	65,918
National Baptist (col.), '25.	3,310,969	....
Methodist Episcopal, South	2,538,311	4,199
Presbyterian, U. S. A.	1,868,055	39,139
Disciples of Christ	1,436,575	*4,887
Northern Baptist (1925)	1,374,088	....
Protestant Episcopal	1,173,679	8,768
Congregationalist (est.)	918,029	16,369
United Lutheran	860,633	10,193
African Methodist Epis.	721,034	23,005
Lutheran Synod of Missouri	638,115	9,420
Latter-Day Saints (Utah Branch)	558,463	22,804
African M. E. Zion (1925).	400,000	....
Presbyterian in U. S. (South)	462,177	5,084
United Brethren in Christ	393,733	1,578
Jewish Congregations (1925)	357,135	....
Reformed Church in U. S.	349,711	1,709
Evangelical Synod of N. A.	332,067	27,047
Colored Methodist Episcopal	331,021	*10,980
Churches of Christ (Disciples), 1916	317,937	....
Norwegian Lutheran	289,232	1
Greek (Hellenic) Orthodox.	270,000	14,000
Lutheran Augustana Synod	220,272	4,567
Evangelical Church	208,171	5,170
Russian Orthodox (1925)	200,000	....

*Loss.

Sees No Retreat.

"If we cannot announce the results of our statistical report for 1926 with the jubilant note of a year ago," wrote Dr. Carroll in interpreting his census, "we can say that there is an advance and not a retreat." He then explained the "pruning" process which he said had occurred in many congregations, and wrote:

"The losses of the Evangelical Churches from this source are real and extensive. Scarcely any escape the cutting-off process as conducted by pastors, sessions and the like. One strong influence that appears to govern is the pressure of mounting apportionments for missionary, educational and other benevolent objects, and local church expenses. It costs something in these days to be a Christian, and absentees and inactive members are of no help either in finance or in service.

"One illustration of the seriousness of this pruning process is afforded by that vigorous body, the Disciples of Christ. In 1925 it reported a net increase of 90,493. For last year, with unusual evangelistic activity, all net gain is wiped out and a net decrease of nearly 5,000 is put in its place. It is sufficient to say that all the churches are aroused over their losses and will doubtless take measures to reduce them."

19.'27

long by 1,600
wide.

THE OTHER SIDE OF THE PICTURE.

It now appears that the statistics of Protestant Church membership given out a few weeks ago by Dr. H. K. CARROLL, while giving losses due to death, removal and other causes, failed to show the gains. Not only have the additions in the last twenty years made up for the losses, but they have resulted in a net gain of nearly 50 per cent., according to Dr. CHARLES S. MACFARLAND. In one denomination, for example, a loss of 30,000 annually was reported, but no reference was made to the fact that 75,000 members were added in the same period. In twenty-five principal denominations the total net gain was nearly 9,000,000 for the period 1906 to 1926 (4,875,054 from 1906 to 1916 and 3,827,873 from 1916 to 1926). The increase in population in this twenty-year period was 36.5 per cent. as compared with the 46.4 per cent. net increase in church membership. Thus the Protestant communions, instead of facing "appalling" losses, as the report of the Interchurch Conference implied, are, as a matter of fact, going forward with increasing ranks. In only two or three of the very small denominations has there been a net loss, even in the period 1916-1926, when the rate of general increase has not been so great and yet has kept up with the relative advance in population.

Dr. CARROLL'S report covers mainly the year 1926 and makes only incidental references to other years, so that the two sets of statistics do not cover the same ground; but quite aside from disparities due to this want of agreement in the basis of comparison, the public has been given quite the wrong impression by the earlier report—entirely, of course, without intention. The attention of Dr. CARROLL'S committee was fixed upon those who had "wandered from the fold," those whose names in the periodic pruning had been removed from the rolls. Its concern was to hold those who had already professed the faith and taken vows of membership.

Dr. MACFARLAND does not overlook the "disquieting drift," but he finds cheer in the greater numbers approaching and entering. Dr. CARROLL sees the "half a million" yearly leaving the church, many of them "passing out of the back door." The intensive campaign announced "to bring 1,000,000 persons back" into the churches is in itself an admission that they have left the Church or ceased to take an active part in its life. But there is another side to the picture presented by Dr. MACFARLAND'S church vital statistics. The birth rate still exceeds the death rate. And with such an intensive effort as is contemplated to lengthen the church life of those born into it, the rate of increase in the church census should continue to exceed that of the total population.

TOPICS OF THE TIMES.

A Great Public Improvement.

The illustrations and explanations which THE TIMES published yesterday of the new building of the New York Central, on Park Avenue, between Forty-fifth and Forty-sixth Streets, together with the incidental plans for facilitating traffic, are of genuine and wide public interest. One sees architecture, engineering and intelligent cooperation between the railroad and city authorities uniting to produce a work at once of beauty and utility.

The opening up of Depew Place around the north end of Grand Central Station has long been desired. It is now to be attained, and ramps similar to those below Forty-second Street will yield a much increased flow of traffic, while the crossing at Forty-fifth Street will be eliminated. That street will now virtually run through the great new building to be erected, and that at its present level. Meanwhile, north and south bound traffic will flow over it unimpeded.

When this entire work is completed and the widening of the roadway on Park Avenue is done, that important artery of traffic will become still more useful to automobilists going north and south. The whole enterprise is a fine example of the way in which private undertakings, when intelligently coordinated with municipal interests, can bring about a real public improvement. On this result all concerned are entitled to congratulations, though, of course, it is only a partial and regional solution of the huge traffic problem of this city.

Minute Men of the Rockaways.

Commuters standing up for their rights are far less numerous than commuters standing up because all the seats are taken. All the more striking is the revolt of the traveling citizenship of the Rockaway peninsula against a premature cut in the Summer train schedules. The swiftness and completeness of the victory are impressive.

There was a time when popular uprisings on the local common carriers was a regular item in the news. Usually it took the form of passengers on a surface car refusing to be shunted into the car-barn instead of being transported to the indicated destination. Cases have been known of such protestors enduring night vigil in the barns in defense of their rights. With the coming of rapid transit the spirit of revolt has died down, though the occasions also have been reduced. The virus of speed has entered into the blood of the community, and it is always demonstrable that it is faster to change cars than to get one's self marooned for liberty.

This, as MARK TWAIN once pointed out, is the chief reason for the existence of a leisured class. Most of us are too busy to stand up for a principle. Successful men who hesitate to retire from business because they can find nothing else to do might do worse than constitute

FINDS CHURCH RANKS ARE LOSING HEAVILY

Statistician Estimates Decline of 500,000 Yearly in Protestant Membership.

WORLD WAR IS BLAMED

Thirteen Faiths to Unite in Seeking Remedy—Presbyterians Show Biggest Loss of 50,000.

The losses to church memberships of the larger Protestant communions during 1926 were "appalling," according to the report submitted by the Continuation Committee to the Interchurch Conference and made public yesterday by Dr. Henry K. Carroll of Plainfield, N. J., church statistician, who is secretary of the committee. All the churches suffering losses are expected to unite in preventive measures. Dr. Carroll made his study following a meeting of the statisticians of the different communions on April 19 at Presbyterian headquarters in Philadelphia.

"In thirteen communions," says Dr. Carroll, "with a grand total of 15,160,170 members, the losses aggregate 268,065. As the total of evangelical membership is upward of 29,000,000, the total yearly loss, if other communions besides the thirteen were included, would approximate about half a million. The pruning of church membership rolls is not new to the churches which keep them; it has always been done, periodically or occasionally, but never on such a scale as in the past few years.

Two Main Causes Cited.

"Two causes are chiefly responsible for the sudden and alarming increase: migration between States and communities and failure in church attendance and church obligations.

"Probably all will admit that the World War with its profound political, social and industrial disturbances, has had a disastrous effect upon the Christian Church, well-nigh overwhelming Christian civilization, with its appeal to brutal instincts, its lowering of moral tone, and its benumbing influence upon the spiritual life of Christianity. To this must be added the deadening character of the materialistic movement of the age, which has brought influence, neglect and disregard of religious obligation to the very altars of the Church.

"While the Church coffers have not seemed to suffer dimunition, they have nevertheless given forth an unholy sound of the careless dropping of gold and silver as though material offerings could make up for the diminishing sense of spiritual gifts."

The report discusses in some detail the loss by denominations, saying:

"Beginning with the Congregational churches, which body has a separate list of absent members since 1863, the Rev. Frederick L. Fagley. Secretary of the Commission of Evangelism, estimates that the losses from a list reaching 109,000, averages 30,000 yearly.

"The Methodist Episcopal Church. according to its statistician, the Rev. Dr. Oliver S. Baketel, editor of The Methodist Year Book, shows that from 1913 to 1926, the total of non-resident inactive members reached 406,000 in round figures.

Presbyterians Lose 300,000 in 6 Years.

"The Presbyterian Church in the U. S. A., the oldest and largest of the Presbyterian branches, reports a loss of 300,000 members in the last six years.

"Curtis B. Haley, statistician for the Methodist Episcopal Church South, reported that the net gain of this communion, which has 2,500,000 members, was only 4,199 in 1926.

"The Rev. Dr. Charles A. Walker, editor of The American Baptist Year Book and statistician of the Northern Baptist Convention, writes that the losses of the latter body are 'appalling.'

"The Rev. Dr. G. L. Kieffer, statistician of the United Lutheran Church and of all the American Lutherans, finds that the annual losses between 1919 and 1924 average 9,354.

"The Protestant Episcopal Church, according to Mr. Frederick C. Morehouse, editor of The Living Church and of The Living Church Annual, suffers an annual loss of 22,000, which he says is a minimum figure.

"The Reformed Church in the United States, formerly German, according to the Rev. J. Rauch Stein, stated clerk, lost by erasures in the last triennium term, 33,000—an annual average of 11,000.

"For the Reformed Church in America. formerly Dutch, the Rev. Dr. John A. Ingram, secretary of the Progress Council, states that the annual loss by dismissal was 3,416 in 1926, in a total membership of upward of 145,000.

"The Church of the United Brethren in Christ, according to the Rev. Dr. S. S. Hiugh, executive secretary, has been receiving in the past four years 26,000 annually, of whom 15,000 passed out of the "back door" marked as 'removed without letter' or "irregularly withdrawn.'"

The report points to the "discovery that members are straying from the flock while church and pastor are busy with matters of far less moment," and that "the wanderers are increasing at an alarming rate." It declares that "this must seem a grievous thing demanding immediate attention from those still of the fold."

and Jay Crawther Kline of Atlantic City.

Times Mch 13 27

BRITISH RESENT PATENT.

Doctors Oppose Restriction of American Remedy for Scarlet Fever.

Copyright, 1927, by The New York Times Company.
Special Cable to THE NEW YORK TIMES.

LONDON, March 12.—The proposed patenting of a series of processes for the prevention, detection and cure of scarlet fever, by G. F. and G. H. Dick of Chicago, has caused adverse comment in British medical circles and inspired a leading article in The Lancet. It is understood that a British patent will be granted tomorrow for the Dick discoveries unless successful opposition is made.

It is asserted here that the Dicks would never have been able to do their work without the efforts of countless previous investigators, and that some of the processes they desire to patent are no more than the application of current bacteriological practice to a particular disease.

The hope is expressed that the Dicks, the University of Chicago acting for them, or some other responsible body, will follow the example of the Toronto University and hand over the patent rights in Great Britain to the British Medical Research Council.

"If any endeavor should be made to exploit a valuable medical discovery for private profit," says the medical correspondent of The Sunday Observer, "public opinion will certainly insist on the amendment of the law to make any future attempt as impossible as it is regrettable."

ROBERT E. SPEER
ENGLEWOOD, N. J.

(One Side)

God wants the boys, the merry boys,
The noisy boys, the funny boys,
   The thoughtless boys;
God wants the boys, with all their joys --
That He as gold may make them pure,
And teach them trials to endure.
His heroes He'd have them be,
Fighting for truth and purity;
   God wants the boys.

(Other side)

Are you willing to be God's Boy?

If so, sign your name to this Covenant, and daily ask God to help you keep it.

I RECEIVE JESUS AS MY SAVIOUR, AND I WILL TRY HARD TO DO WHAT I THINK HE WOULD LIKE TO HAVE ME DO.

Signed ____________________________

"As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer - Christianity, as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab bu our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labours of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honoured God by their lives and endeared themselves to the people by their faithful work; but I venture to say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton, and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

Let us compare Xavier with the Missionary's wife, Rosine Krapf, who accompanied her husband, Dr. Krapf, into the heart of Abyssinia, shared his flight when expelled through the intrigues of Romanists, re-entered with him the wilderness of Shoho, to regain the province of Tigre, though with the prospect before her of the birth of her first-born child in that wilderness. See her comforting her husband under the shade of a wilderness tree, as he took the dying babe in his arms to dedicate it to the Father, Son, and Holy Ghost. Hear her, while he hesitated for a name pronounce the Amharic term for "a tear!" And then she was forced by the savage natives to pursue her journey after three days' rest. See the same valiant lady accompanying her husband through the perils of shopwreck in native boats, till they reached the more civilized settlement of Mombas, an island lying off the East Coast of Africa, as Sancian lies off the coast of China, each island within sight of the land sought to be evangelized. There listen to the last accents of this genuine female Missionary, while sinking into the arms of death, enjoining her husband to carry her body to the opposite continent of Africa, and to bury her on the sea shore, that the pagan Wanikas who passed by her tomb might be reminded of the object which had brought her to that country, and that her grave might be the starting-point for future Missionaries to carry the light of the Gospel through the Galla country into inhospitable Abyssinia.

"A great service was rendered by the missionaries to which the West gives very little thought. Mr. Fukuzawa's paper, the Jiji Shimpo stated this service. In the early days of Japanese intercourse with foreigners, it declared, 'there can be no doubt that many serious troubles would have occurred had not the Christian missionary not only showed to the Japanese the altruistic side of the Occidental character, but also by his teaching and his preaching imparted a new and attractive aspect to the intercourse which otherwise would have been masterful and repellent. The Japanese cannot thank the missionary too much for the admirable leaven that he introduced into their relation with foreigners.' Count Okuma once expressed frankly his opinion of European character as seen in Japan: 'Comparing Europeans and Japanese, I do not think that the Europeans then (thirty years ago) in Japan were a particularly high class of persons; nor do I think that those here now are particularly high class.' There is no doubt that Japan was often irritated, almost beyond endurance by her political contact with the West. The missionary influence smoothed over and conciliated this irritation. 'I once said', Mr. Fukuzawa declared, 'that if no missionaries had ever come to our country, the dissoluteness and wantonness of foreigners would have come to be much greated and our relations to foreigners would not be what they are now.'"

****

"Mr. Cushing openly acknowledged in 1845 his indebtedness to Dr. Bridgman and Dr. Parker. He wrote to a correspondent:

> 'It is true that in the late negotiations with China, the most important, not to say indispensable service, was derived from American missionaries, and more especially from Dr. Bridgman and Dr. Parker . They possessed the rare qualification of understanding the Chinese language, which enabled them to act as interpreters to the legation; their intimate knowledge of China and the Chinese made them invaluable as advisers, and their high character contributed to give weight and moral strength to the mission, and while their cooperation with me was thus of eminent utility to the United States it will prove, I trust, not less useful to the general cause of humanity and of religion in the East.
>
> But the particular service rendered by the American missionaries in this case, is but one of a great class of facts, appertaining to the whole body of Christian missionaries in China. *****
>
> In thus briefly answering your inquiry on a single point in the history of Christian missions, namely, their incidental usefulness, permit me to add, that, eminently great as this their incidental utility has been, it is but a small point, comparatively, among the great and good deeds of the religious missionaries in the East. There is not a nobler nor a more deeply interesting chapter than this in the history of human courage, intellect, self-sacrifice, greatness, and virtue; and it remains yet to be written in a manner worthy of the dignity of the subject, and of its relations to civilization and Government, as well as to the Christian Church."

In his report to his Government, which Mr. Reed, the American Minister made regarding the treaty between the United States and China in 1858, after the Arrow War, Mr. Reed bears testimony to the services of the American missionaries:

> 'I cannot allow this occasion to pass without an incidental tribute to the missionary cause, as I observe it promoted by my own countrymen in China. Having no enthusiasm on the subject, I am bound to say that I consider the missionary element in China a great conservative and protecting principle. It is the only barrier between the unhesitating advance of commercial adventure, and the not incongruous element of Chinese imbecile corruption. The missionary, according to my observation, is content to live under the treaty and the law it creates, or if

in his zeal he chooses to go beyond it, he is content to take the risk without troubling his Government to protect him in his exorbitance. But taking a lower and more practical view of the matter, I am bound to say further that the studies of the missionary and those connected with the missionary cause are essential to the interests of our country. Without them as interpreters the public business could not be transacted. I could not but for their aid have advanced one step in the discharge of my duties here, or read, or written, or understood one word of correspondence or treaty stipulations. With them there has been no difficulty or embarrassment.

****

"When S. Wells Williams resigned his place as secretary and interpreter in the American Legation in Peking, Mr. Fish, Secretary of State, replied personally as follows:

> "Your official letter of resignation will be officially acknowledged, but I must in acknowledging your letter addressed to myself say that I feel the service is losing one of its most trusted officers, one whose name and reputation have ever reflected credit upon the position, and upon the country whose officer he was, and whose high personal character will long be remembered with respect and with admiration.'

The formal notification of the acceptance of his resignation by the State Department contained the following recognition of Mr. Williams' service to his country and influence in China.

> '*** Your knowledge of the character and habits of the Chinese and of the wants and necessities of the people and the Government, and your familiarity with their language, added to your devotion to the cause of Christianity and the advancement of civilization, have made for you a record of which you have every reason to be proud. Your unrivalled Dictionary of the Chinese Language and various works on China have gained for you a deservedly high position in scientific and literary circles. Above all the Christian world will not forget that to you more than to any other man is due the insertion in our treaty with China of the liberal provision for the toleration of the Christian religion."

****

'It may be said that it is not the direct aim or duty of these commercial influences to civilize or improve morally. There is every reason for believing that they neither can nor wish to do such work, in spite of all belief to the contrary. If a wholesome and beneficial civilization is to be introduced, that can only be done by Christian missions; and as the scale of the continent is so large, so also would require to be the scale of missionary work.

The fond belief of many, that the best way to Christianize is to civilize first, consequently falls to the ground. Still this is a delusion which many continue to cherish. It is a curious fact that purely philanthropic or civilizing efforts, even on the west coast of Africa, apart from the spirit of Christian missions have not succeeded. The strongest statement has yet to be made, and it rests on a conclusion gathered from observation and experiment. It cannot be said that civilization sprang out of Christianity; nor yet that civilizations have not existed apart from Christianity; both statements would be untrue. But, speaking of races that have fallen to a certain low lovel, all modern experience seems to show that they are never truly civilized by the direct processes, hasty methods, or incidental influences of a civilization which settles down among them chiefly for its own ends or private gain.

This denial of the power of a purely Utilitarian civilization to civilize effectively, beneficially, and permanently, may be rejected by some as restin only on African missionary evidence; and missionary opinion, as some think, is often lacking in breadth and calmness. It requires to be used, however, as it is sometimes all we get. Similar evidence comes from other parts of the world from missionaries who have spent their lives in close contact with these backward races, and it should have some value. From New Guinea there comes the same conclusion as from any part of the African Continent. James Chalmers, one of those simple great souls who do their duty and scorn the consequence, even if that should be the loss of life itself, says: ' I have had twenty-one years' experience among natives. I have lived with the Christian native, and I have lived, and dined, and slept with cannibals. But I have never yet met with a single man or woman, or with a single people, that civilization without Christianity has civilized.

The truth seems to be this: If we are to try to make a new continent, we must have a new man to put into it, otherwise it will be the old story.

Statement regarding the faded and torn American flag which flew over the gate of the Mission Compound at Urumia, Persia, at which Mr. Muller and Mr. Allen served as heroic guards for many months during the seige of 1915.

Haddonfield, New Jersey
September 27, 1917.

The Presbyterian Board
of Foreign Missions
156 Fifth Ave., N. Y.

Gentlemen:

American missionaries in the foreign field love the American flag; no less has the American flag cause for gratitude to American missionaries in distant fields. The American flag is honored in the Orient -- an honor due in no small degree to the missionary's influence; and, on the other hand, many American missionaries owe to the American flag their lives and the lives of many natives who have clung to them in times of trouble.

I have the honor, on behalf of the members of Urumia Station, to present to you a well-worn flag which was graciously used of God in defending the rights of the weak and defenseless in Urumia, Persia, during a time of great turmoil.

This flag was hoisted over the gateway leading to the main compound of your Mission Station in the city of Urumia (West Persia Mission) soon after the evacuation of the city by the Russian army on January 2, 1915 and before the entrance into the city of the Kurdish van guards of the Turkish army on January 4, 1915. It thereafter flew uninterruptedly until after the Russian army had reentered the city, May 24, 1915, and again taken up the reins of government -- a period of about five months.

During those months it was an instrument under God's grace in saving the lives of 15,000 defenseless Christians, who had taken refuge under its shadow, and indirectly it was a strong influence for quiet and order in a much wider circle.

Could this flag speak, it would tell you heart-rending tales of sorrow and suffering, of injustice and extortion, of cruelty and death; it would preach powerful sermons on faith, love, sympathy; it would make you feel the gratitude which it read in the 15,000 pairs of eyes that were daily upturned during these sad months -- a gratitude which is alive today, toward God and toward Christian America, and which will live on through generations.

Fraternally yours in the great Cause,

(Signed) Hugo A. Muller.

What are the motives which really lie behind the f. m. giving
Local

1. Respectability - duty to the local church
Denominational
2. Loyalty – to the Church work. Budget & ratios rest on this.
3. Specific interest in persons or objects.
4. Philanthropic pity for human need.
    Orphans – Mr Stang. Helping [illegible] WER
    Sick –
5 Promotion of human brotherhood & peace & good will
6. The desire to share Christ.
    Because it is better - tho other religions are good
    Because it is unique and indispensable
        For life here
        For salvation here & forever.

What motive gives real sacrifice – and life.
    No single statement
    But historically & actually now – a solid base of conviction
        is essential.
    Our correspondence. The Binghamton letter

The Jerusalem Council simply declared this solid base

It affirmed the finality & sufficiency of Christ. Of course this is
denied. And some are disputed - of Hallman. But on this Christs
own words of the N. T. The Germans & the Barthian note

It appraised the values of the Non-Christian religions & found them all
transcended & fulfilled in Christ. Brown & McMurray. [illegible]

It set Christ in the first & central place and thereafter & therefore all
else fell into its right place. Race. Industry. Relationships

It showed us the universal element in Christ. The effort of [illegible]
and Christian to adopt an Oriental [illegible] at this conference
that it was more Eastern, but universal of the Western creeds

It gave us in our own experience a realization of what
happens when Christ is seen & acknowledged as He is:
claims to be. The infl. of the [illegible] upon us.

We need to hold our enterprise at home more securely and
solidly on these central convictions.
The Re. criticism of our Pr. missions

And to give it the character about which Conference thinks
Methods –
Barrows. of [illegible] ed. in [illegible] field

And most of all the Lord Saviour of the Church. Whatever changes the
dream not –
Jameson sermon "The same yesterday &c."
The old hymn 'Change & decay – Thou who changest not:'

F. T. Bowers

LaMont M. Bowers
Franck Taylor Bowers
Clement Gray Bowers

RECEIVED
DEC 19 1928
PRESBYTERIAN FOREIGN BOARD
TREASURERS OFFICE

RECEIVED
DEC 19 1928
Mr. Speer

203 Main Stteet
Binghamton.N.Y.

Dec I8" I928

Gentlemen :

VOL II- No 5 . World News before me , is worthy of more than a glancing review of the lack of funds for missions of the Presbyterian Church . You ask attention to the falling off in the years I926-27-28 ; - years of general prosperity throughout the United States , with an enormous increase in - paper profits - among investors , and substantial increase in real values by the conservative business men, vast numbers of the thrifty people are Presbyterians .

The falling off in contributions for missions , therefore , is not from lack of income or from shrinkage of business profits or from lack of material prosperity , broadly speaking .

There is no cause for this shrinkage from lack of money in presbyterian families and this may be dismissed .

What then is the reason ? Two causes I know have had an outstanding effect , whether you gentlemen agree with the writer or not .
The first is the honest opinion of a large number of solid loyal conservative presbyterians , not the old folks by any means, but a substantial number of the sons and daughters of these conservative parent who believe that the shrinkage in your contributions during these three years referred to , corresponds with the increase of the modernistic view of many of your officials and hundreds of the preachers in the important churches during these years .
Whether this view is well grounded or not, the writer knows , that large sums of money formerly contributed to the several departments of the presbyterian organizations, has been given to religious enterprises, not in harmony with the present liberal trend among the supposed leaders and directors of presbyterian religious work .

Another cause of shrinkage for missions, is the increased expences in a large number of churches , in their attempt to maintain interest and fill the pews from the floating population , by employing popular lecturers , advertising and employing secretaries and assistant to carry on these schemes . Within a few miles from where this letter is being written, there are four churches , with expences for this sort of so called religious work, actually running three of them in debt .

In contrast with this sort of presbyterian religious work, there is one presbyterian church, who are criticised for their refusal to modernize their standards, whose pews are filled at every service and the increase is surprising in I927 and 28. While an Episcopal church . with an able minister, has taken large numbers into their fold in the past two or three years , either as members or attendants and liberal contributore formerly members of other denominations, including many presbyterians .

Inquiry in other industrial centers where the writer is intimately associated with important men , in the great Lakes section of the middle west, the same criticism is made by men belonging to the presbyterian as well as to other denominations , of the present attempt to substitute popular entertainments , for the old doctrines that made possible for you to present to the readers of Vol II- No 5. the growth of foreign missions, covering eight decades : also to compare the losses for I926-27-28 in contributions with the necessary requirments of your board ; these three years being the years that the modernists and the conservatives, have been separated in their views of faith and practice of the presbyterian church .

Regardless of the notions of the sriter in this connection, he knows that the two reasons named, have had and is having and will continue to have a mighty influence that has and is and will be felt in your mission field, as well as in other departments centered at I56 Fifth Avenue . This is not for publication or for any use whatever, other than a private letter, giving you some business reasons why you are perplexed and concerned in regard to the future of your enormous and mighty important enterprise .

Yours very truly

L A Bowers

5877

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

MEMORANDUM November 14th, 1936.

FROM Miss Gertrude Schultz

TO Dr. R. E. Speer

My dear Dr. Speer:

I apologize most humbly for not writing you in answer to your letter about Miss Davison. I put if off hoping that I could get some material from a mutual friend but it has not come.

My first contact with Miss Davison was in 1913 when I was a member of the old Philadelphia Board in charge of specific work. Miss Davison was in charge of specific work for the New York Board. You know of course how devoted she was to dear Mrs. Turner and it was in Mrs. Turner's home that I first met her.

Down through the years it has always been a joy to know Miss Davison and to be associated with her; her deep devotion to the work, her gracious attitude toward the humblest workers and her high ideals for our work have always been an inspiration and help to me.

You knew her so much better than I did that I hesitate to say even this much. I do know however that she was a source of inspiration and help to literally hundreds of the women here who looked to her for leadership and also to our missionary friends all over the country who counted on her help and understanding.

Very cordially yours,

Gertrude Schultz

GS:MEA
Signed in the absence of
Miss Schultz.

THE ADAMS
EIGHTY-SIXTH STREET
AT FIFTH AVENUE
NEW YORK

Oct 31st
1936

Dr. Robert E. Speer
156 Fifth Avenue
New York

My Dear Rob:-

Mrs Connolly has gone west. Her address is

Mrs James Connolly
c/o Mrs T. J. Edmunds
Cairo - Mich

How long she is to be there is uncertain - but - from that address, letters would certainly be forwarded - Probably also from Seven Acres - Newtown - Conn - There are rumours that - she has accepted an offer to go South as companion to a lady who has stayed with her at - Newtown - So - she

May be back — going up to her Western Islands — before she goes South. —

Nov. 6th

Sorry this did not get off before our visit to Wilkes-Barre — We got off in a hurry — and were very busy there — seeing lots of relatives and friends — You know I think of Alice almost all. I know — One thing truly I have thought a great deal about lately — Her power of making real friends among the very humble — a rare thing, especially in Edinburgh where the social lines are so closely drawn — Indeed it was particularly striking in the summer when the friends of her own social station were out of town — She seemed just as happy with the neighbors of lowly birth, and must have given them much pleasure — You know I am sure, the story of her entertaining, during the summer, missionary Conference, a man and his wife from one of the outer islands of the Hebrides — Such plain people — Wasn't it touching? Am anxious to know whether the Queen Mary got off yesterday — Love from us both

Heartily
Caroline Rites —

Memorial Service - Nov. 15. '36

Alice Davison

My memories of A. D. go back 45 years
- To the Univer. of the Church
- To her father & mother & brother
  To the Evening Branch

As of one of our dearest friends since Elliott's
  birth. The birthday cakes

Little things like this. The cats. Her laughter
~~Her~~ intonations

Her unvarying loyalty
  The old Day Commission Bd. Mrs. Berne Mrs. Stoughton
    Mrs D. & Mrs K. Miss Hubbard Miss Benson
  Then the whole Board. Her intelligent,
    competent, personal interest. Yr.-year [illegible]

Her democratic friendliness - Scotland

Her devotion to Dr. Alexander
  How he kept young. So she.

Her empty sitting room. Each Sunday morning

How maintain spiritual life on the field?

Paul's self scrutiny I Cor. IX 27
Our Lord alone the self sufficient one
His words
Peace. My Peace
But even He relied on Bible study & prayer

This the central issue for me.
Why do we go. To teach or to share
Our criticism of R.C. They minimise
[illegible]. We do know but Ch. does not

Mr - Emerson - What a man has [illegible] can give

This the open & unchanging need & opportunity
The changes only increase this
Holy men wanted.

How maintain our spiritual life.
1. It is not ours. But [illegible] Christ. Gal II.20
"Christ in you"

2. Read books on devotion. a [illegible] [illegible] [illegible]
Bro. Lawrence. Jn Woolman [illegible]

3 Biographies
W.C. Burns. David Hill
Livingstone's diary

4. Bible Study

5. On Christ
Denney. Stalker. [illegible]

6. Great ideas
Truth. Love. Beauty. Duty
[illegible] [illegible]

7. Companionship
With friends. Kennedy. C.Y. [illegible]
With Christ
[illegible] of Apostles.

ROBERT E. SPEER
ENGLEWOOD, N. J.

The M.S. Congress [illegible] [illegible]

We are frankly a group of partisans and pleaders for Latin America –

We have friends over there S.A.

But we can give our reasons

1. They are asking for help

We heard them at M.V. The Churches wrote their united testimony

The welcome of the national elements – Barbosa, Italian [illegible] etc.

The fact of the student – the group [illegible] [illegible] [illegible]. [illegible] [illegible]. [illegible] [illegible]

"Oh, Jesus then, Come here." [illegible]

2. They need our help

Their problem the same as ours only far greater

The main problem. The amalgam. Calderon [illegible]

(a) The educational problem. [illegible]

Illiteracy. 30 to 90%. [illegible] 40% [illegible] 80, not in other

[illegible] [illegible] [illegible] of teaching [illegible]

[illegible]

Arg. 15000 teachers, [illegible] 5000

5000 pupils 14000 in [illegible]

63% illiteracy 0% in [illegible]

[illegible]

[illegible] 1700 teachers [illegible] 3000

36 [illegible] to 56 [illegible]

(b) The health problem.

Chagas. Peru. 1 to 5000 in Chile. 1 to 2000 in Bolivia

The children in Chile. [illegible] [illegible]

Doctors in Bolivia. Hospital in Bogota.

(c) The spiritual problem. [illegible] [illegible] [illegible]

[illegible] B.A. [illegible]. [illegible] [illegible]

[illegible] Universities B.A. [illegible] [illegible] [illegible]

Cont. with a Continent.

[illegible] 22.23, 49

3. We must [illegible] do justice [illegible] our relationships

The Cuban Pres. of Chamber of Commerce.

Mrs. [illegible] on the [illegible] families

On Trade – Klein – [illegible]

There are some of the reasons [illegible] [illegible] are [illegible] [illegible]

The program of "W. Advance".

2 in cooperative and united.

2 in democracy.

How small it is – of York [illegible]. Primitive Chapel.

The [illegible] [illegible]

Ba [illegible]. 1000. 10% nominally Re. 10% only to Re 80% no religious connection

Congr. 500 1% [illegible] Re 1% [illegible] Prots 8% [illegible] to Re. 20% [illegible] [illegible] [illegible]

70% [illegible], indifferent

Indians. 2½⑥ Peru. 1½ in Bolivia. 1/5 in Ec. 2½ Chile ?

Immigration problem. from 1857 to 1920 5⑥ came to Argentina. [illegible] [illegible]. Brazil [illegible] 3⑥ [illegible]

[illegible]. In '23, 212 485 came to Br – from 69 nationalities

The Philadelphian Society

Y. M. C. A.
of Princeton University
Preparatory Schools Christian Conference

C. F. Gates, Jr., *Executive Chairman*
C. H. Stallman, *Deputations*
F. R. Shumway, *Registration and Finance*

A. S. Dumper, *Programme*
H. H. George, *Entertainment*
G. C. Miles, *Publicity*

MURRAY-DODGE HALL
PRINCETON NEW JERSEY

Kidd or Wawhit Coolidge (answers)
Mrs Garvin
Rowe

The Changing and the Unchanging in Foreign Missions

I The Present & the Past.

Jones & Leeper on my books.

Called only to raise in the most philosophical aspect the prob. of relation of Pres. & Past

[illegible] Robinson. [illegible]. [illegible] - Keyed to Pres. & not to Past

This view as impossible - reasons false - Our philosophy of time - organic or mechanical

The last ten years & a touchstone

Industrial history

And silly and false - Potter on X Con - Trevelyan on Macaulay p. "Some perhaps will regard such motives as old fashioned and such convictions as out of date; but self abnegation, self control, and self knowledge that do not give self the benefit of any doubt are virtues which are not old fashioned, and for which, as time goes on, the world is likely to have as much need as ever."

H.C.J on Ath.

Thos. Hardy. Conservatism is not estimable in itself nor is Change or Radicalism. To conserve the existing good, to supplant the existing bad by good, is to act on a true political principle, which is neither conservative nor radical." L. 191

II The changing.

1. Personnel

Missionaries. Brown on [illegible]/ BL Jan 31 '80 p. 579

Secretaries. First Conf survivors.

Clark, Smith, Cobb, Ellinwood, Houston, John.

Nationals

2. Methods.

[illegible]. Duff. Carey. Social ideals of pioneers

3. Theological issues. Intellectual attitudes

a Andover controversy. theological

a Humanism Came & in group.

a Barth returns

b Attitudes. JP Jones

c On field - Daring - [illegible] Fame. World Fair - Vivekananda.

Those religions changed.

4. Problems

a Political. Modern & Pax & the Roman Empire. The Caesar God book

b. Relig. Liberty - the books. Distinguish between missy. freedom & relig. liberty.

c. What home base. Changes from L.M.M. days.

5. Opportunities and resistance changed.
a Townsend on "Asia & Europe." Barr "The Unchanging East"
Moule on "Japan." [illegible] today. Hutton's [illegible].
b America's new place. Khartum.
c. The native church. [illegible] choir. [illegible] News on India & Rome

III The Unchanging. "O Thou who changest not"
1. God – Temple. Bruce at Edinburgh. "Oh God, the Rock of Ages"
2. The Rock. J.C. the same
W. D. Mackenzie "The Christ of the Chn. Faith."
Firm as a rock – Grundtvig's Danish hymn
Built on a Rock the Church doth stand.
Even when steeples are falling
Crumbled have spires in every land
Bells still are chiming and calling
Calling the young and old to rest
But above all the soul distressed
Longing for rest everlasting
Bells are chiming and calling.
3. The facts of history and the Gospel record of those facts.
Harnack.
Riddle of N.T. Hoskyns & Davey. The Form Criticism
4. The common Chn. mind. – The common Catholic faith
Remarks in Lausanne & Jerusalem Conferences
Card in the National Preaching Mission.
My speech at Baltimore dinner
The great basis – J C Lorimer. 1. The origin of the missy. cause in the eternal love & purpose of God. 2. The commandment of our Lord. 3. Example of the primitive church. 4. The universal nature of the Chn religion. 5. The spiritual condition of men without the Gospel. 6. The leading of Providence in our day. 7 The Leading of the Holy Spirit. 8 The certainty of final success
5. The aim and central method remain unchanged
"Thy Kingdom Come" – aim
Law. [illegible]. [illegible]. "The love of Christ constraineth." [illegible] & [illegible] of [illegible]
6. The central principles remain
a Read the resolutions of the early Conferences
The Conference of [illegible] on Edward VIII & the 10 Commandments. Difference at Oxford
b The Conference [illegible] moral
c Leadership from within [illegible]
d The central things. [illegible] Jim McCall c The spiritual principle does not change
7. The Great [illegible] Keller. Paul. Greek Tragedy. "God is working His purpose out."

How glad I am tonight. I love it so neglected

The tragedy of misunderstanding & difference of aim. Boys of the Race. Niagara

The new & warrant demand. The Foundation and our Campaign

1. They want me — asking for spiritual help
    1. The Church & their native leadership. TNV.
    2 Welcome of national element. Barbour. Del— Merchant | Chicago. [illegible]. Conduct
    3 The part of our schools
    4 Even gov Re. The Paramount Father in Boston
    5 "Oh you there come here" — Chamberlain

2. They need me
    The human activities. Their problems & needs & some or even only greater
    1 The [illegible] analysis. [illegible]. Niagara 22, 23
    2 Education
        Illiteracy. Teach 30 to 90. In Chi 40% of students [illegible] Pupil 50%.
        Inadequacy. City. My. Van Dorn.
        Character influence
    3. Social - Moral health
        Charges Arrests 1 to 5000 in Chi 1 to 2000 in Balt.
        Children Mrs. Jones.
        Illegitimacy 20 to 85%
    4. Spiritual problems.
        Contact with a continent. Good [illegible]
        Indians
        Af amnesty
        Immigration
        Trans of Outlook. B.G. Cong. Negro Eq Brazilian population
            Paramount Father
            Edna & Bauer.

3. Jamaica — an economic exploitation — Landlords
    Mr. [illegible] Cotton [illegible] farms.

May I close Rum trip

Special Mtg. of Bd. June 10. '36

1. From [illegible] [illegible] & inspired individuals) organization —
Our Lord. Paul.
Francis Xavier. Lull. Carey. Judson. — Lammermuir) Hudson
to ECL — picking men [illegible] of God came to John
2. Our own history · CASCM. WFMS.
Opening fields. Estab. conditions
[illegible]. P.S. [illegible]. Chosen. [illegible] [illegible] [illegible] Kerr
3. Our great business and sending out the [illegible] —
Find men [illegible]
But good men great. Critical [illegible]
Dr. Vandyke — men getting own support
Happy those we have to be better — to lose a [illegible] man
4. Beyond other question
Is it to direct or to support?
Two views. [illegible] Abbott. Crawford but [illegible] – R. Anderson – [illegible]
Not to govern & direct = dominant ..
But to sympathize, guide, sustain [illegible] & [illegible]
Support
Financially
Advice & counsel & friendship
Defend & protect — Dr. VanDyke & Barr [illegible] Bd's. [illegible]

5. Is this all? No
What would Paul do?
1. No money. No "foreign" problems — food, climate, lang."
2. Evangelism & [illegible]. Ambition.
3. Founding churches. "Building" a [illegible]
4. Spiritual experiences. S.S. Alexander
5. Concentration & [illegible]. [illegible]
6. His own endurance. The Gospel

6. Our own issue

1. Where – My Princeton statement.
   Moslem world
   Our failure in China
   Exclusive fields.
   Movements – India
   Strategic lands. Japan. India China

Major
Exclusive
Strategic

2. What
   Closing down Education & Medicine
   Open doors. Evangelism. Press Radio?
   Stanley Jones
   Mackay. Kagawa. But on [illegible]

3. How.
   Institutions or evangelism?
   Personal emphasis.
   Training – Personnel
   Spiritual power – Holy Sp. Devotion?

7. At home
1. The apologetic issue
2. The division in the church.
3. The Movement. for world Christy
4. Our staff problems
5. Propaganda. Know the church. [illegible] & more

HOTEL SUBURBAN
EAST ORANGE — NEW JERSEY

Address - for Board mtg. in E. Orange
June 10. '36
Not made for lack of time

The [illegible] in "Other Realities"

1 What is the Gospel?

2. Its message to the individual
Melbourne. Japan [illegible]. Blyth. Robertson. Alexander
3. Its three phases

(1) The message to the individual in the realm of his conscience.
[illegible]
It is the duty of the individual to discern and declare the authentic Gospel
The first two centuries
Many missions – Change [illegible]? But are not men [illegible] to [illegible]
It is the duty of the world – economic exploitation. Armenia
It is the duty in its relation – disarmament.
God to hear to hope. Pantheism.

(2) In the realm of character
Conditions first, then character
Humility.
Meekness & freedom of things
Peace, calm & patience. Selfpossession.
Veracity

(3) In the realm of conduct
The conquest of daily-homely duty. Robertson. [illegible]
Simplicity. [illegible]
Love – devoted, stayed – as to actions & courtesy.

The call again. Change your mind & believe the Gospel.

Theirs a new experience - for them begun -
lived for others - [illegible] ourselves

1. Let men look to God - [illegible]
The O.T., our [illegible] books
Bunsen. [illegible]
His power & will
The present day return of the old Egypt &
God's [illegible]
In adoption & worship, & [illegible]

2. Let men look up. Christ
His presence
They founded Church - [illegible]
My [illegible] [illegible]
Our promise & church
Johnson [illegible] for [illegible]. M.C.D.
Then the door for the old O. Jno. vii. 37
3 Let men do the works of love & right.
The [illegible] - Jas I. 15
Let us establish our Gospel [illegible]
Come for all and one
And have in coming for others

I Jno. II. 6   Evans of Buffalo
Bricklayer [illegible]
Bethlehem [illegible]

Not the condit. of the spiritual life to form. But of [illegible] to the spiritual life.

1. To broaden our view of life & the world
D. Chas. X.Y.E.

2. To bring us into touch
With the great movements of history
Hannington. Mackay. My M. & M. AL
With the great movements of the human spirit
Buddhism. Islam

3. To enlarge & enriching our personal experience & worship
With the great sinners.
Lif of Martyn. Carey. Livingstone
Our own
With the most interesting types of personality
Uemura & Kagawa

With the F. M. spirit at home
[illegible] with Giles
In our church. The Mission Stewards

4. To give us a dominating purpose & cause
Gives it, gives life a driving aim
And delivers it from drift & strain

5. To enrol us in the great succession
of saints
of martyrs. Patteson.

Problem, [illegible] of [illegible] [illegible]

Two contradictions, [illegible]

1. The heredity & fatalistic [illegible]

2. The idea of [illegible] and [illegible] repudiation

Tradition

[illegible]

Puritan Spirit

[illegible] on [illegible] [illegible]

The [illegible]

[illegible]

The members of

ΠΑΕ

extend a cordial invitation for your presence
at the Forty-fifth Annual Reunion,
Saturday evening, May the eighteenth,
at six thirty o'clock

May 9, 1929

Born [illegible], Mass. 1852
Prof. [illegible] 1877
Chaplain [illegible] 73–78
ordained 1881

[illegible] '87

The members of

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Born Westport, Mass. 1852
Prof. [illegible] 1877
Chaplain [illegible] 73-78
ordained. 1881

[illegible] '87

E. J. [illegible]
May 9, 1929

1. Impossible to realize that Abp. is not here. Why

Gone a type of character & personality

Stately. Humour. Great by an [illegible]

2. [illegible] [illegible] bound to [illegible] then but the [illegible] & [illegible] on

But we want to [illegible] then [illegible] [illegible] [illegible]

The whole of Britain's life

3. I am compelled not to comment on

1. The [illegible] relationship. [illegible] [illegible] 1900

His [illegible]. Addresses. 1926 - [illegible]. [illegible] [illegible] in [illegible]

His [illegible] in 1919. 3 [illegible].

[illegible]. Humour. [illegible]. Plan of [illegible] [illegible]

2. The [illegible] - [illegible] [illegible]. [illegible]. [illegible]. - The Elder Statesman

Assembly v. [illegible]. Brother [illegible] [illegible].

Vigour & courtesy. Concentration. - Voice.

Care in Relation to [illegible] - [illegible] [illegible]

[illegible] of the [illegible] of the Church

3. Care on [illegible] on [illegible] -

[illegible]

Indians

4. The moral values

Clear thinking, conviction & patient kindness & trust.

Appreciation of action but patience & adaptation

Humour. gravity. tenderness. Opened a [illegible] letter & [illegible]

Our duty to make the future secure

F. M. & the New Interdenominationalism – Stone on "The Contribution of the Bible Instn. [illegible]." Atkins and Graham on evang. ed.-med. missionary contribution – Jack Wu on ed.

Stone had 3 points

1. The relation of the B. Inst. [illegible] to the mass introduction is that of "complete [illegible]" or "building of [illegible]"

2. The relation of [illegible] and includes the Bible to the [illegible], is that of an organizing [illegible]

3. The relation of the B. Inst. [illegible] to a [illegible]
is that of an antithesis of materialism in whatever guise it may appear

Rev. William Ingraham Haven, D.D., LL.D.

It is hard to realize that [illegible] [illegible] [illegible] here.
They seem still as living [illegible] [illegible] [illegible] [illegible]

PASTORATES: Eggleston Square, Boston, 1881 -1884;
Newton Center, 1884 - 1887;

First Church, Boston, 1887 - 1892;
Saratoga Street, Boston, 1892 - 1894

St.Mark's, Brookline, 1894 - 1899

GENERAL SECRETARY; American Bible Society, 1899 - 1928

FEDERAL COUNCIL: Member representing Methodist Episcopal Church, 1905 - 1928

On Exec. Com.
[illegible] [illegible] League of Nations
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] of the Church
[illegible] [illegible] [illegible] [illegible]

Member of Executive Committee, representing this church, 1908 - 1928

Member of Administrative Committee, representing American Bible Society, 1912 - 1928

Chairman, Administrative Committee, 1912 - 1916

Love of Japan. Speeches at F.M.C. [illegible] [illegible] at [illegible]
[illegible] F.M.N. for sympathise

Chairman, Commission on Relations with the Orient, 1916 - 1920

[illegible] [illegible] Japan

FOREIGN MISSIONS CONFERENCE: Member, 1900 - 1928

Chairman, Committee on Arrangements, 1903

Chairman, Committee on Simultaneous Prayer for Missions, 1904, 1905

Member, Committee of Reference and Counsel, 1922 - 1925

Like an Indian chief.
[illegible] [illegible] at Panama [illegible] Edinburgh [illegible] [illegible]

COMMITTEE ON COOPERATION IN LATIN AMERICA: Member, 1914 - 1928

Vice-Chairman, 1914 - 1928

BOARD OF FOREIGN MISSIONS METHODIST EPISCOPAL CHURCH:

Manager, 1902 - 1924.

Honorary Manager, 1925 - 1928.

Our duty to make the [illegible] a success

1. There is no more common & authoritative idea in our modern world than the principle of trusteeship. Contradicting our materialistic & behaviourist theories not always obeyed but still respected. Contact [illegible] - in joint stock co.s "Trustee" "Trust Co."

2. A common & authoritative N.T. idea. In the parables. In Paul. I Tim I.11 VI.20 Rom. II.2 πιστευω. Root - pistis = faith, believing in, commit [illegible] of [illegible] I Cor IV.2 What are the trust in the N.T.? Life & its possessions & [illegible]. The Gospel. God's [illegible]

3. Do not we today in the f.m. enterprise
This is a good challenge the [illegible] for us. Paul's last counsel to Tim. His last declaration
About himself. "I have kept."
Let us think of three of our trusts
1. The trust of life
How difficult we [illegible] this trust. [illegible] at [illegible].
Others some f.m. disappoint & some exceed the expectation of testimonials.
a. In the development & use of our gifts
b. Our intellectual & spiritual life
c. Mastery of the language
} In all these - "a charge to keep I have" - a trust
d. In health - [illegible]
[illegible] a [illegible] not our [illegible]. [illegible]. [illegible]. [illegible]
Do not [illegible] little specializations - only one. [illegible] Bach
"Forget not that I have [illegible] I can"
2. The trust of money. Not Paul in I T. VI - Money not always bad.
Who gives the f.m. money. Distribution. "I the [illegible]"
[illegible] at Cleveland - 2nd Ch. convention. Other lives committed to our trust
Use of it on [illegible] & trusts
[illegible] of [illegible] - [illegible] it [illegible] money. [illegible]
3. The trust of the Gospel - [illegible] - Paul.
What is it?
Various interp. - [illegible] the N.T. [illegible]. Barth on Miracles
Jerusalem - the Germans [illegible]
The first Element of it. The Resurrection.

4. How do we keep a trust?
1. By holding it - not letting it go. "John Bright". [illegible]! [illegible] "[illegible]"
2. By letting it go, putting it out with use & risk. "[illegible]" "[illegible]"
Trusting the Gospel to do its work alone. [illegible] work in Spain
3. Preach the Gospel. Be content in [illegible] work. Trust 4. Set the trust first over all - life & death
4. In life & death. [illegible] "As he died for his faith" The [illegible] fidelity with [illegible] & martyrs
Gratitude. St Paul's "Ready to be spent" "I have kept the faith"
5 Concern & [illegible] our [illegible] God to [illegible]
5. This a trust from God. God [illegible] [illegible] Betty & [illegible]. "I have finished"

Speech at close of New Eng Conf
Hartford. June 25 29.

Rev. J. Goto,
Pastor of the [illegible]
Kyokwai &
Lecturer in Tokyo-
Shingakusha Theologi-
cal College &
Women's Christian College

[illegible] the day –

gain of mind felt! with [illegible]

Remembering –

What He said – | [illegible]

What He did –

What He was –

What He is doing today – here –

And what He will do in future

Faith felt –

Not great, a little but – [illegible]

What we can do. Eg. Japan in 26 years

Korea in '97

[illegible] Jericho

Studying the Church. Movements [illegible] John's Unity. The walls of Jericho fell.

Courage –

[illegible]

日本基督教會

白金教會

鄉司慥爾

教會　東京市外上大崎千代ケ崎六三九

自宅　東京市芝區白金猿町六一（[illegible]）

Conversion . Church
5. [illegible] [illegible] [illegible]
Palestine

1 What is Christianity? A message –

3 What is the message

2 How is Christianity to be propagated? By preaching [illegible] [illegible] by the preaching [illegible]
offering

4 How is it to be preached

By [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]. [illegible]

1 The preaching [illegible] is explained
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
(1) [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
2) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
3) [illegible] [illegible] [illegible] [illegible] [illegible]

2. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] . [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

The two views
[illegible]

Essay in Islam
The [illegible] of Jesus' teaching
Jesus as Teacher
Christ as a message
The natural basis of religion
The great intellectual need today
Why consider Jesus
Graham on Christianity

Need of educated preachers
The Training of the Teacher
Paul's contribution of intellect [illegible]
[illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Christ - [illegible]

Ex. [illegible] [illegible]
Our problem in [illegible] schools
Nature of [illegible]
Essay at [illegible]
[illegible] CDM [illegible]
The [illegible] has [illegible]
[illegible] opinion [illegible] for the children [illegible]

Our need in India China & Persia

The [illegible] - all in the Church - by [illegible]

Conditions & characters
[illegible] - [illegible] - [illegible]
[illegible] [illegible] - [illegible] [illegible] together in
[illegible] [illegible]

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Impressions of the Far East. E.V.C.

1. The way Christy. is striking & laying hold.

Can understand disappt. because [illegible] is not more striking

And yet if we enter into the thought of the people & go with the missionaries!

The spread of Chr. ideas. Morality in Japan. Reformers Part in China

The antagonism of non Chr. ideas which have been dormant

The growth of the churches - like ours of [illegible]. Are prospects ones of [illegible]

Most of all, individuals. Why not? The Jap. min. in Yoko. [illegible]

at [illegible] [illegible].

2. The unreached areas cannot be exaggerated.

Great geog. areas. Villages in Japan The north China plains.

Do naturally classes. Canton boat people. [illegible] mills.

Cities - Bangkok Tokyo - new centres Student world

Levels of society and opinion.

3. The plasticity and openness to change.

- The great contrast here with 1897. Changes since then.

Of earlier days Xavier Nippon. Verbeck - [illegible] - native boards

Now almost tragic and dismaying. China in 1898 Kang yu wei

The contrast Tim. Richard thinks in millions

Even such as we can influence nations in a new making.

4. The opportunities are not to be exaggerated

The 97 - in Persia - No Moslems in school - now.

Mirza Ibrahim — now. Robt Speer.

Medical - almost prestige - Gov. Chr. Hangshaw

Educational.

Evangelistic - Inquiring Meshed meeting of Germans.

5. The immense remunerativeness of life there.

Urumia. Wahabadi Ziff. Evang. tour - David Hill. Bruce

And to day. McKean. Gaining a Chang lo ling. Goheel.

Some Outstanding Impressions

Our traditional idea of Asia – the Arnoldian philosopher lifting his head to hear the legions &c. thunder

1. The spread of the English language.

The facts. Teaching of Eng. & in Eng. India. Siam. Japan. China

In one sense depressing. Commercial Democratic & individualist

But yet stimulating. A longing for life, unity. The freedom of Eng. ideas. Mod. Missionary. Ideographic. Jap. Kana. Romaji

The hunger for the fellowship of humanity

2. The proof of unity in the effects of the war.

The signs of the war. Honolulu, Hongkong, Manila. Siam. Delhi

The r.a. men. On the Rockies. Vancouver hotel &c.

The war a sad force for unity. "The 'they say'" so are all alike".

Humanity not divisible. No nation isolated. Vanity of Churchill's word in "Modernizing the Monroe Doctrine"

3. The reality & the greatness of the evangelistic opportunity

Illustration. Canton P.S. Students & country. China again. JB Coxhead. Nanking Sunday. Japan Experience

And the immense call to us. B'kok – Siam Demand.

Evangelism. Latin Am. Bishop Sheppard & Oldham & an L.G. Tend.

4. The impotence of the non-Christian religions to meet the

needs of Asia.

Alone helpless to produce these needs. Asiatic society a male affair.

The new acty. [illegible] of being reformed

Chandravarkar

The doing [illegible]. [illegible] & sermon on the Mt.

And the rel. is an abandonment of fund. principles. The

fault is not refusal but a return to fund. princi

5. The irrevocableness of change in Asia. Vain to try for

old days or to talk of letting Asia alone

The intellectual forces are at work [illegible]. [illegible] Muller

The political ideas &c. In China. And in Japan

among women: the [illegible] College. Miss Tsuda.

There must be a new source of life, of power, of God

The glory of serving in such a building day.

"The new age stands as yet, half built against the sky
Open to every threat of storms that clamour by
While scaffolding veils the walls
And dim dust floats & falls
As moving to & fro. their tasks the masons ply"

John IX, 5. "The Light of the World"

1. The Nativity & light. Luke I. 79. II. 9. "Light of the world, the night is dark about thee." Jno. I, 5. 9. III, 19. VIII, 12. XII, 36

2. The world is pretty dark today. A happy time for pessimists.

The wretched story of Eur. politics in the 19th Century

And our own story. The Western Race & [illegible]. [illegible] and [illegible]

Hadley on [illegible] & our [illegible].

The common acceptance now of repudiation [illegible] & human depravity

3. We come back to Christ who revealed the dark depths of humanity to see now the realities of its bright heights. He shows what man may be. When we are discouraged He is light to us in our weakness.

And He lightens as well as lights. Mrs. [illegible] pictures.

4. And Christ is light not as character only but also as duty. Jno. XII. 46, VIII, 12. What would He do or have me do? The [illegible] duty & quick courage for it. Duncan & the gentleman in Rio.

And He makes men light bearers in the way of duty. D. L. "To keep the outer fringes &c." Dark & light villages. [illegible] villages. [illegible] [illegible].

5. And more broadly Christ is the light of history. He gives it its meaning. Johann Von Müller "In all my study of the ancient times I have always felt the want of something & it was not until I knew our Lord

that are ever clear to me: with this there is nothing that I am not able to solve."

He is also the light in home an offering & [illegible]

6. He is the light of the world. — the explanation of its meaning & its significance. He is this because He is the light of God. Jn. XII, 45, XIV. 9. The Christian notion of this? At Philip. — As the light of God He explains all. Dr. Orr, [illegible] speech in London.

7 Religion is of Christian is light. — Not darkness & suspicion. [illegible] Benton on Mackenzie his case. Not for old women & superstition. Dr. — on Korea. [illegible] on the [illegible] friend. L IX. 32. "Awake they saw." Eph. I, 18. "Eyes of heart." II P. I. 9. "Blind." The old hymn "Come to the light."

8. Light is judgment Jn III. 19-21. It necessitates self judgment. It throws men to themselves. So people evade & dislike its moral searching. The N. T. hates darkness & loves light. Rom XIII. 12. II Cor. IV. 6. Eph V. 8 I Th. V. 5. I Pet. II. 9. I Jno. I, 5. Rev. XXII, 5.

The Jerusalem Conference

– The outcome of our prayer year 28–29.

– Why? Because of our fidelity to the true basis.

1. The Conf. saw and declared the nature of Xtianity as message. Emphasis to day on experience. Tendency to think the business of missions is not to proclaim a message but to share an experience. Examine this. "We share Christ with them & they share Buddha with us." – No! Christ is a unique, indispensable message.

2. The Conf. declared the content of the message

The great Chr. facts. Incarnatn. Crucifixn. Resurrectn

In early Conf. the Resurrection had its right place.

That Easter morning. Peter's leadership in.

The great truths. The Lausanne declaration. – [illegible] to the great creeds.

– The welding together of many minds – I wish I had kept all the papers

3. The Conf. bound together the fundamentals of creed and of life. The issue – Jesus Christ & my correspondence

By [illegible]. [illegible] & [illegible]

By life. There is preaching Christ

Essential to free words with their meaning

The Chr. life a message. G. Edinburgh Con. IV

4. A real need for us to see and speak the truth.

We resist such criticism from without

but within – Vatican letter of

Let us Protest & Ref. Both bear one witness. We are

the bulwark of the great evangelical conviction

The H. Gospel calls us to regard our enterprise

here in the real battle.

The Jerusalem Council.

The first in 50 The second in 1928

1 The place of meeting

(1) The 50 Council. The place site then. Which? Any exact? Mainly on Paul-Peter

(2) Now. The German Damit. Olivet. Views both ways
The first Sunday after the tower "Salve spes mea Christus." The Bethany walk. Maundy Thursday: Geth. Easter morning

2. The personnel

(1) Then. The apostles like the circle in Al Aqsa. Paul-B. Antioch. Then Jerusalem. Then
Came via Tripoli Samaria. Return

(2) Now. The I M. C. The race-my the rows.
The Continentals. The f.m. The native Ch.
as of Edinburgh. British group. The two
Bob hair women

3 The questions

(1) Then. What is essential in Christy. What lay on?

(2) Now. The same to the doctrine & finality

But the deeper one - is the amazing vigour &
vitality of Chr'ty. No doubt as to
answer to J.

And of relation of new Churches to the old

And now yet - Chr'ty. relations. to life
Com. Sem. Le Conte.

4. The answer
(1) Then
(2) Now
We have a living & new. Gospel.
There is a living Church which is to be
free
Chr'ty is to speak straight to all of
life let come what will.

Our Syria Mission

Our oldest - 75 I had never seen it
Our first view from the French outpost.
That morning land from Metullah
Our three first contacts
Banias - after the old blind man
Nabatiyah - the appeal
Sidon the Synod feast at Tyre
Our mtg. in Beirut. Methodists & Chm.
1 The call & freedom for work for Moslems
q. Our treaty with U.S. in Turkey - Brousa & Persia
Our call on the French gov. Father & Mil.?
The open door. Mr. Storm pub. & Phil. &
Unmatched favor now
And the call from the Synod Cong. of Sturma
2 And the old - new friends
Our Aleppo visit
The Basis of Zone work

3. The past .. of relation to Eastern Churches
The ancient issue. [illegible] [illegible] Minn G.A. Smith p. 41
But since the war.
Our conf. with Greek Bishop at Aleppo
Armenian Bp. at Beirut.

4. And the happy unity of Missionaries & Church at Jerus. Mutual Devotional testimony
Do at Beirut
Greg Paul & his "Mustah". Naive Bey.

The Baalbek Conf. "Building"
The old immense temples. The new life
The inscription at Derala, Africa

Jerusalem and the Missy. Movement.

- Expectations of some radical result.
- My own misgivings – strengthened by our
  Edinburgh Conference.

But found others were concerned too as I
  Continental mtg. in Cairo.
  Swedish Missy Council Statement
  British Conference. Mr Murray. Bevan

1. The fundamental issue of the Message
  Is there one? Or a quest. The new idea!
  The setting of the debate
    Beginning with Kramer. Chen. Chao
    And Heim, Ritter
  And the modern mtgs. I went to from
    The evening. [illegible] paper
    But the clear issue
      Otto
  And the resultant message went to
    printing out – Its attitude to Values

2. The idea that the world can do without Christ.
The women always answer
On race. [illegible] [illegible] -
but of other religion
And Japan & Paul admitted
Chandavarkar Sin. Prac. & rest
3. And that men don't want Christ — 2 Jap. groups in 1897
Well. all our present day arguments
were stated to Paul & to the [illegible]
And look at our pundits ?. John Mann
and [illegible] 's [illegible]. Mantra
"[illegible]"
And not the answer Rabindranath group
Mrs. Chen. Paul. Braga.
Ahmad Shah Uzaki.
The great issue. [illegible] letter

Jerusalem & the Missionary Scheme

The Chr. Century it is in need of total new conception

But do all things change?

Jefferson on 30th anniv. Degrees over 90 on Bible Languages. Breathing, Newspapers & books 4.

Jerome. open-minded enough! Brooke on S. Scripture & Wright's reply. The great sobering down of irresponsibility! Brooke's school. Nat'ional! Datta on School freedom. How much change

1. The evangelistic message.

There is a unique & universal Chr. message

Allow for Morgan & Hocking - [illegible]

And we are to proclaim it.

In tact, slow & wisdom. See message of to the Chr.

2. Therefore there is a missionary motive.

See the message.

And listen to the answer

3. A reaffirmation & a new discovery of the educational method.

The old debate. India in '90. Took for granted but Mackenzie is ahead.

Education. method in religion
Esp. religion in education. The prob.
prob. Esp. Persia, Turkey, China
Shall we go on ? limits !
4. The coop. with native Churches which must be missionary.
The Orth. Cath. sophomoric theologian
The Pastor. The Uganda Ch. v. Mr. Tilak
Chinese Conn. obj. to "missy" & Batter
but came around.
Their good spirit & much help. Braga.
Those that are friends & strongest are most outspoken in call.
5. And the social forces with which the Ch. together & altogether must grapple
Industry. Race. Rural life. Disease
The last 4. press home on Children,
6. Lastly the woman force.
Our past blindness. The coming change
The signif. of the Virgin Birth.

Jerusalem Prog. of the Common Chr. Front

— The common division of Chrsty. No unity!

— Of Islam. Goes to Dr. Doughty Arabia Deserta

of India. Hind. Brahmo & Arya Samaj.

1. Our joyous realization of our fundamental unity of conviction re Christ. The Message Not a syllable re Resurrection, e.g.

This already seen at Lausanne. The French Protestant doubt as to its sincerity.

Attitude to its wisdom? Chas. Christian a

This attempt at creed far more Eastern

See the Shanghai Eng. Chin. statement

All symbolized in our devotional meetings

Paul – Great Dogma – the end of Tenderness!

"The common cross has come" Petavel

Our credo.

2. The Chr. unity of race.

Who else is working at it?

Islam? "No discrim. at the mosque."

Our unity - the two roots.

The prayer in Gethsemane

The candle - Japan, [illegible], [illegible]

The divisions. Prayer on them

The [illegible] of "social". Let it alone and [illegible] with me.

Yet the long way. [illegible] of Hope & Prayer.

3. Our attitude toward non Chr. religions

Apparent initial divergence.

Kraemer "Value of values."

But the view of the Message.

4. On the social & individual gospel

Why the conflict? Now in N.T. Both are united there.

Why now? [illegible]. [illegible].

Again the contribution - in the Message

and in the [illegible] divisions

5. The last communion - Easter morning &

[illegible] called to prayer. And on these

"Before our Common [illegible] [illegible].

Women in the Jerusalem Council.

1. A good illustration of the supremacy of facts over theories, of truth over misapprehension. The distinct work & contrib. of women left out. No women writers. No paper on women's work. No separate provision for the topic. [illegible] first speech on men & women & system

2. And the women took in Japan, Korea, China, India, Syria on the New Age, relig. & women

3. Then on Relig. Education the home. Emma on the Virgin birth. Mrs. Dobby. Baroness van Boetzelaer startling on 'What are the aims?'

4. Then industrial justice & race equality. Many resolution. The Uganda chiefs

5. The women delegates. 35±. 2 bobbed hair. At the archdeacon in Chair! "Imposition of [illegible]."

- The little Jap. women & smoking
- Mrs. Tilak & Indian Church
- Mrs. Chen on [illegible]. needed
- The Russian women. Dignity. Scrubbing. The "servant" like the "good [illegible]."

one aspect

Miss McDougall on Prayer "The attempt with the help of the Holy Spirit to think the thoughts of Christ." — 1. Of God His holiness. 2. His compassion for the human race. His [illegible] to Him. 3 Harvest fields 4. Love of children. Grieving to His great [illegible] 5 Love for Truth. 6. Joy in sinners who repent. 7. Joy in doing the will of God 8. His thought of us revealed in His thought of His own disciples. His pardon. His sorrow

6. But a wider view of Jerusalem

Women in our Saviour's life & the N. S.

The Cross — first & last

1921-22 Women's College — Miss Cushman

Mrs. [illegible] school in Cairo. Miss Sharman. The Bible Class. Moslem — Rue. II

Women of the world. Kidd.

The F.M. issue never more interesting than now

No longer negligible. Opinion at last catching up with it

It faces now in our enlarged power of thought & interest

I would speak of some of the present problems

1. China

The political problem within. What cap on a big sea.

The polit. problem without. Danger & extra-territoriality

Affects missions - in fading relations of the state

in spirit of the people - Marriage

Our dependents. & the Evaluation Conf

The vast economic transformation & its Ch. appeal.

2. Persia and Islam

The breaking up in Turkey & Persia

The consequent unsettlement. The Religious situation.

The hope in the y.m. & y. women. The [illegible] group

[illegible] on the Int. College.

3. South America

The Cong. at Montevideo.

The power & might of the evangelical church

The welcome of S.A. to our help.

The need & deep need.

Extent of S.A. in g. with us

Its claims in education

Its claims for physical & moral health.

The call. Dr. Chamberlain. "Oh, you there. Come here."

4. The home problem

In education. Cousin's game. [illegible]

In giving. Our income but our inc. power greater

In prayer. The test of our belief. Too searching

In life. Can't be Christian young father.

What we are trying to see and to get expressed in

"What is the true basis of Missions?"

There is the historic answer. From the N.T. The past.

There is the personal answer. What discharges us from all else & made this the one law of life for us

But what we want is the eternal answer. The eternal.

1. Well then the true basis is not — & which not a few excuse present

(1) The world's desire, call or willingness to accept Ct.

The Incarnation. Jno. I, 5-12. The Cross

Paul. The people's notion of Egyptian in him. II. 5

"Many adversaries". The Roman Empire was not inviting him!

The modern foundation layers. Carey, opp Martyn & his death in Persia. Livingston. Hannington.

Morrison. Hausa land. Yoruba. Moule.

Islam. or other situations where law forbids. e.g. Morocco

Trends - The Desire of Nations." Hag. II. 7.

Moments were come & go Daysprings. Moule's "Christ":

Japan in Russia's time. Boxers. India 3 yrs

ago, now China today. Marvins & the Bantus

(2) A theoretical idea of what a perfect presentation. perfect methods would do.

Phillips Brooks picture. Abp. - Indian

The idea that we should send none unless we can send better ones.

We look at the boys but we have sent. Where are the better ones?

A those who are despairing them.
Church & [illegible].

Yes as good as we can - but we have this treasure in earthen vessels. And always will.

(3) It is not to be found in great social & political transformations, or in contempt for them

The extreme social hopes of many founders Eventually in vain. That [illegible] proper and the opening of civilization. glorified. We warned as this in vain

Now the extreme reaction of these very extremists. Elliott. on Chinese. g. leg. temper

In what lang. is now this modern death of cultural inversion carried on? English!

Even Gandhi

And this is secondary & superficial.

2. I could speak of some things where the missionary tone is not. But where is it? wonderful
(1) In the very being & thought of God. Cairns

In His unity.

In His holiness

In His fatherhood

In His love

(2) In the truth of Christ & the fact of the Gospel.

Christ is the divine Opinion of the world
Omega — the last word

The Gospel is Good News — & is true.

It is both a doctrine and an experience

Evanston, I. M., report

(3) have something to give

In Mohammedanism. [illegible] report.

In religion.

Emerson

(4) believe in the finality of Christianity. — the new view that it will not be final. Even the N. T. anticipates terms & facts e.g. the Apocalyptic,

(3) In the unity of humanity

The Abbott – Cornelius discussion

(4) In the certainty of love & faith.

The process is.

Inertia – Dr. Noble which

Gaining momentum

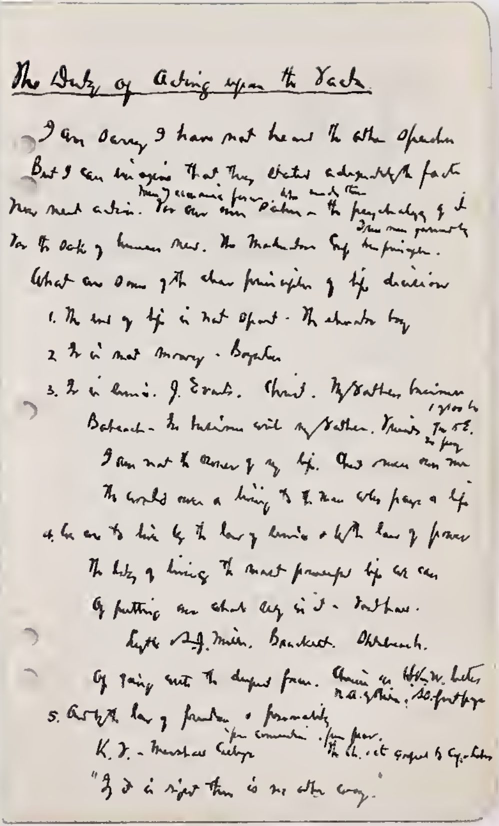
Shown in bible. mm

Opposition

Keith Patton,

Contra

But the minority! Jno. Morley.



The Duty of Acting upon the Facts

I am sorry I have not heard the other speakers
But I can imagine that they stated adequately the facts
many economic forces the and the
[illegible] need action. For our own nation — the psychology of it
These men primarily
for the sake of human race. The Mohammedan [illegible] the principle.

What are some of the clear principles of life decision

1. The end of life is not sport - The character boy
2. It is not money - [illegible]
3. It is service. G. Evans. Christ. My Father's business
1 year to
Bachelor - the business with my Father. Friends for S.E.
go
I am not the owner of my life. Christ owns me
The world owes a living to the man who pays a life
4. We are to live by the law of service & the law of power
The duty of living the most powerful life we can
Of putting our whole life in it - [illegible].
[illegible] A.J. Mills. [illegible]. [illegible].
Of going into the deepest place. [illegible] letters
n.a. [illegible]. 50 first page
5. And the law of freedom & personality
for conscience. for power.
K.T. - [illegible] College The Ch. [illegible] gospel to [illegible]
"If it is right there is no other way."

6. And by the law of Sacrifice.
Chinese Gordon
Gordon Pasha
[illegible] - his [illegible] - Others

And more than - how can a man do all this.
Here I would not depreciate other callings
But. of [illegible] [illegible] J G Mortimer. [illegible]
The foreign field
Teaching
The Ministry

And now -
The [illegible] teachers Room. "As [illegible] in earnest"
Jones.
The [illegible] on [illegible] [illegible]

Major Genl. C.G.G. CB. who at all times & everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God, He saved an empire by his warlike genius, He ruled vast provinces with justice, wisdom & power and lastly in obedience to his sovereign's command he died in the heroic attempt to save men, women & children from imminent & deadly peril. Greater love hath no

I put two words together. I am [illegible] [illegible]. There is no other name

1. These words are challenged in the interest of [illegible] others.

1. War

The wasting of [illegible] Bacon [illegible].

The weakening of the brain of mankind. Nietzsche. [illegible].

[illegible] killing off of the best men of the race.

The enforced destruction of wealth & of the products of wealth. What I saw in Mr. [illegible]. The estimated loss

2. Trade. The [illegible] is [illegible]. Whether. [illegible]!

Japan. The [illegible] The little boy at Chiengmai.

McMurray on China [illegible] in Japanese [illegible].

The [illegible] [illegible]. Present oil. Cassini

3. Diplomacy & international intercourse

Com. Perry - Japan

But to [illegible] a sense of irritation & misunderstanding.

Immigration. Oil. [illegible]

4. The idealising [illegible] ways
other things offered
[illegible] — "What price glory"?
The expert they are coming – China. Persia

5. No. Only Christ.
The army led. from the Rhine. Not a religious man, he
hope [illegible] and [illegible]. [illegible] the hope Christ's way
Kellman's story of [illegible] man. [illegible] an Emperor.
Margaret Barfield in the Albert Hall [illegible].
In Delhi. [illegible]'s letter. Christ alone can unite
India

Some Problems of Missionary Education

1. As to fundamental principle. Is it right to use education as an evangelistic agency, or only for Chr. constituency. Korea party. Ed action.

2. Extension or retention. The corollary of the above. The problem at Dilliman. Mt argument. Allahabad. LRB power

3. Follow up of old students. Dr. Dengre. Our Ref. Rep. p. 135f. 500 out of 25000. Mr Wheeler in Mad.

4. Grad. Emphasis. Effect great. For whom? For all or for those who remain. Dilliman 50 grad. out of 5000 students p. 266

5. Adaptation of supply to demand. Ability of society to absorb the product of the school. Overloading in 1914. Duty to say. The returned students in China. The last economic adjustment. The use of English – commercialization of education

6. Relation of mission schools to separate Native churches. The problem. Aoyama etc. And the increased self power

7. Educational system in each mission. Relation to other schools & to Govt. System

8. Evangelistic use of schools. Duty & method.

(11) Education as light. Higher Eng. ed.! Justice Benham

(2) More direct duty. Teach religion a univ. mem of U.S.
Our charter
Liturgy - Duty.

(3) An agency essential to Christian & efficient as such. The duty of the Ch. man. By [illegible] the [illegible].
of every age which has produced no commission
to guide with continuous power
to work at the habit forming period
to produce leaders for good or bad

(4) How. a. Discuss the duty & the dangers.
b. Have life given for it. Clergy or Masters
c. No. of students

(5) Suggestions. a. Right kind of teachers. Trained for purpose - Specialists not. second. The Army Politician
b. Active spirit
c. Requires religious study
d. Daily - hour work

Go ye therefore & make disciples of all nations

What are we going for? What is it we are to do
Mission "My Idea of Miss."

1. Not merely to diffuse knowledge of Christianity
2. Nor to relieve human suffering   Miraj
3. Nor to spread truth. Sharpe's Eng. in 13.
4. But to make disciples.

The reproach of formerly team
The business of [illegible] Acts XIV.21 Derbe
Many things are drawing us from this

But can we make disciples?
Is that not God's work? Be faithful. Go for God!
We have in the command. Clearly we
have a part. Ellenwood. Joe Parker.

Then no narrower command
Make disciples of nations!
Baptizing them into the name.
They are to be detached & openly marked
But it is not nominal   Into the name
A living union with God - three
in one - the formula

Teaching them to observe all things commanded by Christ.

(3) We ourselves must obey if we would teach

(1) Here the warrant for our pedagogy

(4) The teaching by example. of love.

A. Holmes. Dr. J. T. Alexander

(2) Student of Christ the Teacher. Content & Method.

Centennial Board of F.M. of Ref. Ch. in A. June 6. 1932

1. My gratitude at being representative of elder Boards
2. Memories of relationships of our Boards
   - Journey to the A.B.C.F.M.
   - Journey to the Presb. Bd. Dr. Cobb a bond of all Three
3. The glorious beginnings
   - The A.B.C.F.M. Mission. "A glorious [illegible]."
   - [illegible] of the [illegible] · Draft
   - The [illegible] Mission Doc.
4. And the glorious consequences
   - What the century has produced
5. And your contribution
   - The idea of the native Ch. Talmage in China
   - The idea of higher education. Verbeck in Japan. Pagan
   - The idea of Spiritual [illegible]. Chamberlain
   - The idea of the apologetic. Chamberlain.
   - The idea of hard pioneering. Arabia - Zwemer - Cantine
6. Our debt to and joy in the past
7. The future. Are we to be as of the glorious era? Mott. ABCFM
   "The [illegible] from" London '88 The two [illegible]

Our common Purpose in Chr. Education.

1. Welcome this unity. Let us develop it all we can
   The criticism as seen in Phil. [illegible] [illegible] to [illegible] a new Cause to confront [illegible] B.D. [illegible] [illegible] on the [illegible]. Let us [illegible] all this

2. There are differences in our problems -
   In relation to frontier. Legal regulation. China. Mexico
   In the general conditions. Japan features. Our [illegible]
   success

3. But there are no differences of purpose
   (1) To prepare Christians for service. The Korea scheme
   (2) To evangelize. Punjab. the [illegible] [illegible]. J.R.C. [illegible]
   (3) To mould leadership in society. [illegible] - [illegible] Person
   D.D. in S.A. The Near East
   (4) To fashion character. Training

4. If Chr. ed. is not different it is not justified
   [illegible] or [illegible]. Opportunity for accepting [illegible] in China.

5. Let us put the ideals clear
   Mr Boston [illegible] report on [illegible] Columbia
   [illegible] [illegible] [illegible]

What can we do? Nothing

Our problem are the Fighting women
My [illegible] re. Nursing
Tempted to resign but —
6. The essential thing the widows. Teacher
Trustees & dedication inadequate
How get them. Lindsay's suggestion re India.
A volunteer movement needed

Extract from the Rev. Frank W. Bible's letter, Hangchow, China.
February 27th, 1911. To Mr. Speer.

" We have had a series of very helpful meetings in Hangchow lead by Mr. Goforth. I think he felt that the visible results were much less than he had expected or than that of other places but we feel that there has been a marked deepening of the sense of sin in the church and a conviction on the part of many of us that we must look to ourselves to account for the slow progress of the gospel. It is strange that as the prospect of larger sums of money for the work grows brighter, my own conviction as to the doubtful value of large amounts of money grows. That perhaps is too strong. What I mean is a growing uncertainty as to the use of much money in the work. I recognize the apparent inconsistency of this in view of the fact that I am appealing for money. But I believe the vital thing is not money. If certain other forces are at work we can safely use large amount. If they are lacking, no amount of money will be of great value. The whole matter is so complicated that I shall wait until another time to take it up. I do feel however that the danger to the Chinese church which is so generally recognized with reference to money going to evangelists ~~gelists~~ or to churches, exists also, I believe with reference to schools, and our whole use of money in schools ought to take that into account as we have not done in the past. "

Extract from letter from E. W. Simpson - Western India Mission
Islampur Station
February 4,1927

"Hanima Patil, of Tujapur, three miles from Islampur, was baptized in 1920. Being a man of good caste he had to suffer more than does an outcaste when he renounces Hinduism and accepts Christ. He soon found this out; yet stood out long after the low caste man of his village, baptized the same day, succumbed to the persistent persecution, and renounced Christ. Hanima was left the only Christian by profession in his village and caste The Marathas, his fellow castemen, combined to do all that man can or dare do to make him give in and revert to Hinduism. First not only was he forbidden to approach the public well, from which he and his ancestors before him for generations had the unquestioned right to draw water, but his wife and three sons, who made no profession of belief in or leaning towards Christianity, were also forbidden to get water from it. Then when he and his family began to get water from an open pool far from his home, filth was thrown into it to contaminate it and render it unfil for use. Possessed of considerable land and standing crops and requiring help in the harvesting of them, a combination to prevent any one working for him was made and no one dared work for him. Then his fodder was fired and part of his house burned down, and when I inquired about the matter of the headman of the village, I was informed that it was because he was a Christian, and none such were wanted in Tujapur.

He brought suit against his fellowtownsmen at the suggestion of a preacher in our employ, though I urged him not to do so, and after spending a large sum of money was still denied the right to get water. His life was threatened; but he said that even if they killed him he would not renounce Christianity. He was beaten on the street in broad day and was in the hospital for nine days in 1924. Is it any wonder that the poor old man's heart failed him and he weakened in his profession at last: The factor that seemed to most concern him was the fact that no one would give a daughter in marriage to his son, and to prevent this calamity and disgrace he said that he had reverted at last to Hinduism. He had not been brought up in a place where Christian ideals were known or moral courage shown."

COPY:

CABLEGRAM FROM PATRIARCH MELETIOS
(translated from the Greek)

October 10, 1922

Robert Speer,
President Federal Council Churches,
105 E. 22nd St., New York, N.Y.

Your telegram assuages our sorrow over the destruction of Christians in Asia which I had foretold you when we met in April. There is coming the turn of the Christians in Constantinople and Thrace. This danger might have been prevented if your country had decided to share the responsibilities of protecting the Christians. The work is not beyond the powers of your organization. Neither is it new (unfamiliar) to the ideals of the American people.

Meletios Ecumenical Patriarch.

NUMBER OF PROTOCOLE - 893

TO Honorable Charles V. Vickrey,
General Secretary, Near East Relief.

From your letter of October 12th, 1922, recently received, we were informed with great spiritual relief at the Common Meeting of the Holy Synod of the National Mixed Council that Honorable Doctor Robert E. Speer, President of the Federal Council of the Churches of Christ in America, has read before a great assembly of the leaders of churches, whom Bishop Cannon has addressed, our telegram to him concerning the Christians in the East and which has been given to publicity.

The Assembly of the two Bodies was greatly moved by the above and by the manifest sympathy to our Christian people as expressed in your letter with brotherly sorrow and most vivid interest and has decided unanimously to express once more the warmest thanks of the Ecumenical Patriarchate and the Christians under it for the unceasing help of the catastrophe to the Christians in the East.

Invoking again upon you and all those who labor with you for Good the Grace and Blessing of the Lord, we remain, praying for you -

Meletios of Constantinople.

January 14, 1923

Dr. Speer

Selections from Letter of Rev. Roger Cumberland
to his supporting church in Peekskill, N.Y.
Original letter mailed to the church, 1/24/24.

RECEIVED
JAN 25 1924
Mr. Speer

Mosul, Iraq.
November 28th, 1923.

Tomorrow is Thanksgiving Day. Some of you will go to church and some to a football game (I would do both), and all of you will break all the rules of dietetics and have a grand time. I expect to knock off twenty miles of trail, by horse and foot, between here and Babillu, which has become a favorite place with me, and to have for the feast there an appetite that any of you might envy as you face your sumptuous banquets. And all of us will return hearty thanks to Him who is the Provider of all good.

As you see by the heading of this letter, I am up country again. During the month I have been here, a good deal of Kurdish has gotten into my system, but there is room for a great deal more. The chief antagonist of study is the glorious out-of-doors; we have had the kind of weather that made Southern California famous, but seldom goes there. Here I live, in vast contentment, with the family of Rabi Ismail, who is my teacher as well as my host. Willoughby holds down the house in Mosul, and Wright is somewhere in Persia, on his way to Tabriz, his permanent station. News of the perilous plight of the Presbyterian foreign mission enterprise reached me a good while ago. The question we must face is this: Does our church want its foreign mission business run on a scale of advancement or retrenchment? It is a fair question, and should be answered not only by the church at large but also by each member individually, in the light of the facts. This requires a careful valuation of the whole business, a sort of inventory. In reaching my own conclusion, I have tried to maintain an unprejudiced attitude, which is not as difficult as you might think. For, though on the mission field, I have not been here so long but that things still appear to me from the American viewpoint; and the missionary enthusiasm that prompted me to come is fairly counterbalanced by the fact that my church declares by it's action that it considers me in a branch of its business that is so unproductive that it must be reduced. Such an opinion, reenforced by last year's half-million dollars' deficit, is enough to make one who is investing not merely his money, but his life in the proposition pause and consider. My answer is ready, and I take the liberty of submitting it to you who have gone into this missionary business with me.

The history of the case is clear and simple. Our church, through its General Assembly, ordered an advance of the forces on the field. This included the expansion of present activities, the opening up of new work, and an increase in the salaries of the missionaries. Our church, through its contributions, ordered a drastic retrenchment. We must soon find out which order it really means. Most decidedly, in this case, do actions speak louder than words.

But why speak further? You have my proposition. In view of the present deficit of the Board, we must re-evaluate our missions. I do not ask you to concentrate your gaze upon them, but to form an opinion based on easily obtainable facts, compare them with other things on which you spend your money, and make out your budget according to what you really consider the true scale of values. If they then suffer from lack of financial support, I am ready to recommend that the missionaries thus prevented from their work get busy evangelizing the Presbyterian church.

If you really believe in the proposition of which I represent a very small part, you can do more; for few, if any of you have even begun to strain your financial resources. When I constantly see many a large family living on $20 a month, it makes luxurious America look very selfish. If you could only see!

The missions under our Board are in real danger. We have received orders to be ready to cut our work where it will do the least damage, but that place is hard to find when every department ought to be further developed. What I should like to see you people do is to send to the Board over and above what you are paying for my support on the field. But don't do it unless you really believe in spreading the Gospel. Two mites were once declared to be more effective than large contributions, because of the giver. But what could be accomplished if much were given in the spirit of that widow? Try it and see!

COPY

J. W. CREIGHTON
THE COLLEGE OF WOOSTER
WOOSTER, OHIO

November 24, 1928

My dear Dr. Speer:

I was sorry not to see you after your address in Buffalo two weeks ago for I wished to tell you how much good I got from it. I am not sure that I cared much for some other points of view stressed in that conference. I somehow doubt the wisdom of trying to commend Christian Missions by anything except the missionary motive itself.

In view of the China situation and the trends there, I was interested in your story about those Mohammedan elders and their plea for a Christian school. Particularly am I interested in some of the obvious implications of that story. When you pointed out the necessary facts of Christian teaching with the school, attendance on religious exercises, etc., you surely gave the impression that such was the clear cut policy of our Mission work- a policy of holding fast to regular Christian teaching for all the students in our schools.

The China situation, especially the present situation in the colleges and the probable direction in certain middle schools, would seem to be somewhat different. I recognize that the Persia situation supports that view, and the Korea practice. Also, I have in mind the Hangchow situation which seems to support that view. But after all there is exceedingly little real opposition to the other trend so far as our work in China goes.

This principle of insisting on religious teaching for all the students is held in practice to be of less importance than certain other principles of action. For example, the principle of cooperation with other societies seems of more importance. It seems sufficient to satisfy conscience to record a minute of disagreement.

Also the principle of not holding the "whip-hand of money", to use your own phrase, seems more important than this. We give support to schools who disregard this supposedly favorite principle of ours in just the same way as to schools who hold it.

In my judgment most persons in China do not take very seriously any principle for which we are supposed to stand. Our standing is not quite recognized.

We have been stampeded into a "China right or wrong" policy that has led us into absurd positions. Missionaries have performed a great disservice to facts and to China by supporting the thesis that all of China's misfortunes are because of external influences. On that question I should like you to consider the enclosed clipping from Dr. Hu Shih.

As regards the growth of religion under the freedom policy I should like you to look at the enclosed report from the Pui Ying School, Canton. I note in this report that the chapel service is still one of the best influences, and then I note the interesting fact that almost every student attends once during the year. I believe in chapel, but not in such marvelous efficacy as to get a man on one exposure.

I have a feeling that mission policy may become so diluted that it ceases to be meat and drink for strong men.

Yours faithfully

(Signed) J. W. Creighton

THE HIGHEST CRITICISM.

Whene'r, O Ever Present Lord
  These ancient chronicles I read
Of them, Thy human speech who heard
  Or touched Thy human hands indeed.

Forbid that all my faith be spent
  To find them true and free from flaw
Or idly pitch my slothful tent
Upon the truth they say they saw.

No, hold not Thou Thyself aloof
  But come and bide and walk with me,
That I may say on higher proof
Not "Yes, they saw" but "Lo! I see!"   R.W. Raymond.

WM. McMURTRIE SPEER
LAW OFFICES
WOOLWORTH BUILDING
NEW YORK

Dec 30 1920

Dear Rob:

The pamphlet you sent me deals with problems about which I know little and treats of a world about which I know less.

The books of catechisms tell of a world that was. Whether that world is dead I do not know. So far as it affects me it is more a memory than a fact.

The facts of today are not spiritual but economic. The disorders of civilization are distribution and taxes, the change in the economic place of women and the subordination of men. The preponderance of women in churches alters the position and authority of the church somewhat like the department store advertising for women destroys the old polemic politics of the newspapers. Economic slavery is more binding than chattel slavery and then most chattel slaves were mentally resigned while modern education lessens the ratio of happiness.

And then people ask for aid for the Armenian Children.

The sense of proportion is often missing.

This is just letting off a little steam before the New Year

With much love

Your brother Will

COPY:

Extract from GOOD THOUGHTS IN BAD TIMES and Other Papers, by Thomas Fuller, D.D., "Scripture Observations," page 30.

Matth. 1. 7,8. "Lord, I find the genealogy of my Saviour strangely checkered with four remarkable changes in four immediate generations.

1. Roboam begat Abia; that is, a bad father begat a bad son.
2. Abia begat Asa; that is, a bad father a good son.
3. Asa begat Josaphat; that is, a good father a good son.
4. Josaphat begat Joram; that is, a good father a bad son.

"I see, Lord, from hence, that my father's piety cannot be entailed; that is bad news for me. But I see also, that actual impiety is not always hereditary; that is good news for my son."

ROBERT E. SPEER
ENGLEWOOD, N. J.

Luke III. 1, 2.

"Christianity in China is being terribly tried and the Chinese people who are quite a distinct entity from the civil and military adventurers who oppress them are suffering terrible cruelty and all sorts of exactions, and at present we can see no way of escape for them, but the Chinese Christians as a body have stood firm though in some Missions they have been swept away by the popular current, and no one doubts that the Church of Christ will survive in spite of all that is being done against it."

(From Letter from Bishop Graves, dated Shanghai, China, August 19, 1927.

at G.A. of the United Free Church, 1926.

The following extracts from a letter sent by Sir Gordon Guggisberg, Governor of the Gold Coast, to the Rev. Mr. Wilkie, were read, and created a great impression:

> "I should have been glad of the opportunity to thank in person the Scottish Church for all that it has done for the Gold Coast since, in 1918, it first assumed a well-nigh overwhelming addition to its already great African burden. For that act and for all the Scottish Mission has done in the past eight years there are few words which could adequately express my gratitude.
>
> " I believe that the Scottish Church knows the attention which my Government has been paying to the education - that much ill-used word - of the native races of the country. It is my sincere belief that education without character-training is a serious evil in any country, and does incalculable harm; and that character-training that is not based on the real life and teaching of Jesus Christ is no character-training at all. With the native races of the Gold Coast the gradually increasing measure in which we are giving facilities for education will be productive of especially evil results unless it is mainly in the hands of those who know how best to impart the teaching of Jesus to the young African, for the methods and life of civilization which accompany education remove the old sanctions, and, without Christianity, do nothing to replace them. Nor indeed can it be said that civilization unaccompanied by Christianity would be worthy of the name.
>
> "My intimate knowledge of the work for Christianity done by the Scottish Mission leads me to attach especial value to its educational efforts, and I am frankly anxious lest the lack of personnel or financial support should interfere with the great work which the Mission is doing for Africa. You and I and all those who have been brought into intimate contact with the Africans know to what heights he can rise if we give him the right opportunities, and conversely to what depths he can fall if we fail to give him a helping hand to that life which we all know, sooner or later,, by experience to be the only full and happy one. I regard the next decade or so as being the most critical period in the evolution of a fine race owing to the annually increasing facilities for education which are being, and will go on being, given. It is during that time that we shall have the opportunity to make the foundations of the Christian life of the African stronger and stronger. I do not believe that I appeal in vain for the continued and increasing support of the Scottish Church in this great work for mankind - to do for others as we would be done by."

COPY

Washington, D.C.,
May 19, 1926.

My dear Dr. Speer:

I have received your letter of May 5, 1926, and very much appreciate your writing me so fully. I have noted your suggestion that it would be desirable if this Government could see its way clear at this time to encourage the Persian Government to declare the principle of full religious liberty in Persia.

As you of course know, the Department is fully cognizant of the admirable services rendered for a century by your missionaries in Persia. It has more than once been struck with the wisdom and discretion exercised by them in the conduct of their work, which has created for them an enviable position in the hearts of the Persians.

In view of this satisfactory situation and mindful of the growing sensitiveness of the peoples of the Near East with respect to any gesture that might be interpreted as unwarranted interference in their internal affairs, any change at present in a policy the wisdom of which has been demonstrated would appear to be inadvisable.

I am sure you will realize that in making the above comments the Department has the best interests of your work in mind.

Sincerely yours,
G. Howland Shaw, Chief
Division of Near Eastern
Affairs.

October 6, 1923.

Extract from letter signed C. B. Fisher:

The most surprising innovation or change in the attitude of the Moslems of Hamadan has been their invitation to others than Moslems, including us missionaries, to their big New Year's celebration in their big school for mullahs. When the invitation was delivered to me at school some of the senior boys, Jews and Christians, said that an invitation had never been sent to any other than a Moslem before and that surely a mistake had been made. A few years ago they said that a Jew had been killed for daring to go inside the sacred precincts and that our going would make it unclean also. I told them that if the invitation was really correct that I would certainly be there. And when the night arrived four of us had received invitations. Dr. Funk who has been here more than 20 years said that it certainly was a new thing in Hamadan. So we all went along together, under the looped chains and through the great door treading where only Moslems had been permitted to walk before. Here a schoolboy met us, and there the father of schoolboys, others of our students conducted us up to the very front of the big tent beneath the altar of candles and lamps and arranged chairs for us. Then sherbet and tea, candies and fruit were served us before the wondering gaze of some of the more conservative who perhaps had a feeling of observing sanctity profaned. We then listened to a rather tedious recital of modern dervish religious poetry and then a real sermon for the occasion. The speaker calmly seated himself on a carpet placed across a raised platform and began his conversation. He labored to establish the identity of the twelfth imam and his present participation in worldly affairs. The Shiahs of Persia believe that this twelfth imam has never died and that he is present at all times in all places to inspire true believers, and sometimes those who do not believe, to do great things. It seemed that the man having experienced something of what we call inspiration of the Holy Spirit, was trying to re-explain the thing in terms of Islam. He took special delight in figures of speech, examples and quotations, to prove his point. He recognized our presence also in his talk. Whenever he would mention the name of Mohammed or one of the imams all of the believers would breathe out words amounting to a great Amen. After he had finished we shook hands with a number of the white turbaned mullahs and others of our friends and slowly worked our way out through the crowd of people, and I have marked that down as a red letter day in our Mission work in Hamadan, though, new arrival as I am, I could not help but feel that in this event especially could we see what is constantly happening on the mission field, that, "We are sent to reap that whereon we bestowed no labor; other men labored, and we are entered into their labours," "One soweth and another reapeth." All about us the people are gathering in the mosques, hungry for spiritual food, and now we are gaining their ear and we do pray that we may be able to meet that hunger. Join with us in that prayer.

Paragraph from Letter of Sir Percy Loraine:

"I fear that the growth of religious toleration and liberality, of which you speak, may have received a temporary set-back owing to the recent Kemalist victories and the wave of exaltation which they have produced throughout the Mohammedan world. In the first rank, however, of those forces which are fitting Persia for a place in the comity of civilized nations, is the educational work which has been and is being done by the American Missions in training up a generation."

Paragraph from Letter of Major Powell:

"A few days ago Mrs. Boyce, the wife of Dr. Boyce, who is Dr. Jordan's associate in the College, wrote of visit which had just been made to Teheran by Major Alexander Powell and two or three American companions. Major Powell saw the work of the College and of the Girls' School, and after leaving Teheran he wrote back to Mr. and Mrs. Boyce: 'We were all tremendously impressed by the splendid work which you and your associates are doing in that far corner of the earth, a work with which I hope to acquaint the American public. It seems to me that the hope of Persia lies in the boys and girls who are being trained in the American Mission schools. You who are responsible for these schools are the real pioneers of progress in the Orient. Persia owes you a debt of gratitude which she never will be able to repay, and we, as fellow-Americans, are very proud of you;'"

To turn from a sad subject to another one, did you ever see anything more wonderful than the two following paragraphs which I took from a stenographer's report of the address which I made at the inauguration of Dr. Chapman as President of Bloomfield Theological Seminary?

> "Call us all together from some thoughts of our of the conception of way as related to something outside of ourselves.... a living person who is there whether we expect him or not and it may be a good thing to say that we are against our thoughts of civilization.....
>
> "I may be wished good cheer of the shaping of our regulations to it as we always give freely these dire moils and malestroms of humor to a larger comprehension and upon some noteworthy and isolated section of truth that was meant to put Christ and not only in parts."

M. Oiwa

RECEIVED
MAY 28 1918
Mr. Speer

FILING DEPT
SEP 21 1918
SECRETARIES

Kobe,Japan,May 4th,1918.

Kansei Gakuin

Dr. R.E.Speer.
156,Fifth Ave. New York.

My dear Dr. Speer,

How glad I was when your letter reached me! Another feeling I had when I finished reading your letter. You have imparted a great knowledge to me about the divine character of our Lord. Like the banker you refered to in your letter I did not place so much stress on the power of his resurrection as I do since reading your letter. For a whole week since then I found myself thinking about his resurrection. I began to recall the sermon I gave on the Easter morning,and be sorry about it. We all know the teachings of Jesus Christ and the historical facts concerning his resurrection,and yet most of us Christians do not experience the power of resurrection in us. Christian knowledge and Christian churches we have everywhere in Japan. What we lack is Christianity in Power,and in resurrection. Our Churches in Japan are just now in the most difficult stage of development. The present war has given a double blow to the cause of Christianity. Christian countries fighting each other has exposed the double personality of Christianity, and led some of us to agnosticism or national shintoism. Financial prosperity of an extraordinary nature has made most of our people a worshipper of money. The national Shintoism has made a great progress at the expense of Christianity by the support of our Imperial court and the government and the Ise Shrine and such influencial professors in the Imperial University as Dr. Inouye,Dr. Kakehi and Dr. Hiroike. Dr. Kakehi,author of that famous " Koshindo Taigi" (New interpretation of old Shintoism) is announced to give a popular lecture on the subject,"Old Shintoism and our national constitution,"which is open to all University students. National spirit combined with the faith of old Shintoism has risen in power and is attracting attention of intelligent Japanese young men.

This phenomena can not be ignored by those who care about the spiritual welfare of our people. We have not so much fear from any propaganda of our Buddhists. The conversion of a learned Buddhist priest which took place last year and his testimony prove that it is losing ground in Japanese faith. I wish you will pay your attention to these things and teach us how to meet these situations. Shintoism is not any longer like one depicted by Aston.

Many,many thanks for your book on the gospel of John. I am using it as a guide in my morning meditation. Such a book in handy form is in need ~~of~~ by our Japanese Christians,especially by laymen.

Thanking you gratefully for the attention given to such an insignificant Japanese preacher as myself,and wishing you and your family joy and happiness,and every success in your work,

I remain,

Very sincerely yours,

Moto Oiwa

P.S:- My new address is,

Moto Oiwa,
Miyamoto-dori 2nd st,Kobe.

My best regards to Mr. Speers who came with you to Japan.

M. O.

- COPY -

OSAKA SHIN GAKUIN

Kitabatake, Sumiyoshi Mura

Osaka Fu, Japan.

November 2, 1923.
(Rec'd Nov. 30, 1923
Treasurer's Office)

Dear Mr. Day:

America is doing splendidly in relieving the sufferers from the great earthquake and fire that wrought such havoc among us on September 1. The papers report 10 millions gold already contributed through the Red Cross, and I presume this is being sent out to Japan through the proper channels. It is probably due to this remarkable generosity of the American people that Japan is doing so well in taking care of the situation. So far as we can learn no one is really suffering for the necessities of life, and has not been since the first few days of confusion. It is costing a pretty bill however, and it is well they have America's contribution.

The American Ambassador has just left Tokyo for America for a short trip, and it is reported that the people of the capital almost went wild in the send-off they gave him. The people came out from the temporary barracks in their shabby garments, the students came from the schools, the young men from the surrounding villages, the officials from their quarters, they packed the open space before the hotel, and later the great pavilion in Hibiya park, they presented him with flowers, among these being a beautiful pot of Xanthemums from the Empress, and others from the people of Chiba prefecture across the bay which required six ox carts to transport,- there were speeches and tears and hand shakings, with throngs of people massed along the way to the Station, hundreds of young men lined up in American army shirts which was part of the relief from America,- all this a spontaneous outburst of the feelings of appreciation toward this representative of American sympathy and kindliness. The papers state it was an unheard of demonstration of the people of Japan toward the generous people of the great republic across the sea, in view of the sympathy and help that came to them so promptly in their great distress. It is good to know that a Presbyterian was the recipient of all this outburst of gratitude from the Japanese nation.

We are very grateful for what the Board has sent out through the Mission for relief work. As the Government was providing so well for daily necessities, our funds were not drawn upon for that, but is now being used I understand for the erection of temporary halls to be used as churches to tide the congregation over the next two or three years until they can plan more permanently for the future.

The Synod is to meet here next week, and I suppose at that meeting something like definite plans will be laid for the temporary future. In Tokyo large tents are being used here and there for preaching, and we understand the response is excellent. The Synod is planning a special campaign of evangelism to present the Gospel inthe light of the recent disaster. The nation as a whole is in a pretty serious mood just now. And the marvelously good feeling toward western nations, America in particular, will furnish a fine background for this special work.

We beg you will make use of the present opportunity to get the full budget for the Board, so as not to cut off any of the funds we are now using. It would be a matter of everlasting regret if we had to retrench now in the face of the great need and opportunity before us. We have had enough to bear already without adding to our burden that of retrenchment and withdrawal. One earthquake is enough at a time.

With greetings to the family and best regards,

Sincerely,

(Signed) G. W. Fulton

Petition from Julfa people to ~~the field manager~~ of the American Relief Committee, ~~Dr. [illegible]~~

With this petition we wish to inform you of our condition. In 1918 the Turkish sword met us. We left our home & our properties and fled to Jangizoor and Erivan; in 1919 we again returned to our home where we again met persecution from the Osmanli Turks. Again, we fled to Tabriz where we found refuge under the good care of the relief committee in the person of Mr. Muller. We were helped from that time ~~until~~ 1921. Coming here we have no oxen and no seed; we are obliged to plow our fields and sow our seed by the help of Tartars to whom we ~~too~~ are to give ½ of our crop by agreement. We have sown 25 khalwars or 800 poods. If all this were ours it would be sufficient for us and we would not be needy.

We ask your attention to our shortage of bread. ~~[illegible]~~ As to the matter of our clothes, all of us as you see, old & young, men and women, are almost naked. This winter we have sold our clothes to buy bread. Therefore we request you to help us needy people. As ~~the~~ you have not spared spiritual nourishment to us, sending us preacher & teacher, which goodness of yours we will never forget, therefore we request your attention to our ruined church and schools and ask you to rebuild them because we are unable to rebuild these 2 institutions just as we cannot rebuild our houses. God's house & a school are most important. Please read Isaiah 58:6-7 and then James 2:15-16. We are very thankful that you have carried out the spirit of these verses up to this time. Again we request to continue your help until the harvest giving us oxen, agricultural implements and fall seed.

In behalf of the Julfa people

Menatsagan Kevorkian
Vahan Galoustian
Alex Shahbazian
Alex Khatchaturian

Julfa, Caucasus
April 12, 1922

Is not this the fast that I have chosen to loose the bands of wickedness, to undo the bands of the yoke & to let the oppressed go free, & that ye break every yoke? Is it not to deal thy bread to the hungry & that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him & that thou hide not thyself from thine own flesh?

Petition from the Aza Refugees near Kulpa
To the American Relief

Being in a very unendurable condition we are unable to live; our people are starving. Besides our people have not sown any seed. We believe that in our present difficulties only the kind American Relief can save us from sure starvation and will stretch out its hand to save us from the claws of famine. Therefore we humbly ask you to help ~~up~~ in every way possible.

On behalf of the Azax refugees
Ohannes Mirzaiyan
Avadis Boghosian
Representatives of the Refugees

April 12, 1922

An Adequate Gospel for the Need of the World.

[illegible]
[illegible] Rochester

[illegible]
[illegible]
[illegible]
The human need – our people

There came a man
The Messiah – He comes.
.. [illegible]. [illegible] "Bring

1 It must be one that will make men & better men.

1. This our need greatly today. We are so unequal. God cannot [illegible] make us equal. We are small. [illegible] "I will make you"

2 Christ's method [illegible]? Many [illegible]. Purpose & program

4 The disciples [illegible]. Roman centurion.

3 The [illegible] [illegible] – truthful. courageous. [illegible] (..) humility [illegible] Bible confession.

"My [illegible]".

[illegible] – But.

2 One that will [illegible] & [illegible]. [illegible] Basis

[illegible] Phil. 3 [illegible]

"[illegible]" That will make [illegible]

[illegible]

3 One that will [illegible] and [illegible].

The religion [illegible] – [illegible] or Christ. [illegible]

The religion [illegible] A.D.

Answers [illegible] questions.

4 One that will unite [illegible]. Religion divides

The [illegible] from what divides – [illegible]. "Be ye separate".

The [illegible] – [illegible] religion.

Bagster [illegible] must be in a [illegible]

[illegible]

3. Coggin [illegible]

It must be a Gospel – [illegible]! Book on [illegible] 2 [illegible]

5 What was the [illegible] [illegible] Students. [illegible]

and [illegible] 19th Century. [illegible]

What we [illegible] today. [illegible].

[illegible]. [illegible]

[illegible]

An adequate Gospel for the needs of the
world.

The Business of the Church.

1. It has no business Rabbi [illegible] The Republic

2. Understand know what it turns in. Our Garden, the debate. Its issue Cardinal

3. Can we answer?

    1. To witness to the faith of Christ.

    2. To produce good men and women Dean of [illegible] 18 × more [illegible]
        Christ's methods.
        Effective [illegible]. The Christian. [illegible]
        Our teacher – Christian "Battle of life"

    3. To be a conscience in the State. Mathews Letter to Abp. [illegible]. [illegible]
        The State as a [illegible]. R.E.S. [illegible] × [illegible]
        Relig. teaching

    4. To deal with social justice & [illegible] – [illegible]

    5. To promote brotherhood

    6. To keep hope alive – Col. [illegible].

Our [illegible] Progress...

The Task of the Church.

It has a task. Caton New Republic & Arnold Bennett in Affirmations

What is its task?

1 A witness to truth and life

(1) To truth.

Its first commission Acts I.8 Witness to the facts

Now not facts only. Even more the meaning & reality of the facts

What is its message – God. Christ. Salvation. Life eternity. Harnack.

Apostolic. Kerygma. [illegible] letters

Our [illegible] – Moravians. [illegible] on our [illegible]. Conf

And more generally

Dead religion. Sept. [illegible]. Shaken world. 20 since 1870 [illegible]

[illegible]. [illegible] figures.

(2) To life. Messengers as well as message. S.T.E. II Cor. V.20

Bro. Lawrence.

(3) And the Ch. in days [illegible]. Not a fashion.

Primarily the world [illegible] Chr. ideal is [illegible] [illegible]. [illegible] Prayer

2. The source & custodian of [illegible] our highest values & ideals

The Ch. originator for Dignity. Ed. Philanth. Rx & Soch. ideal

Freedom. Each man before God. Great [illegible] to and on life

Pacifists right in this

The family. Women. [illegible] light. [illegible] books. Barry

Worship. [illegible] – "Holiness"

Custodian. Lippmann at Amherst.

And a dream how to. "O where are Kings &"

3. The centre and bond of fellowship & unity

The foundation of fellowship & love. 2 Cor 5. Chas – "What is life"

"Purity, grace & unity". The [illegible] Byron. "There is one glorious"

Good unity. Barry and Temple on Nat. Ch. Conf. ? [illegible]

4. The promise & power of what may be

In personal character I Jn. III

In respect of the land [illegible]. G. Knight.

As to Lowitz. Wm Blake
The poem to. The Resurrection

Tertullian.

Preaching by word of mouth & by word of life.

Odd to have two laymen. My request changed.
But we right. It is the duty of every Chn.
to preach.

This was the way invariably Christy. began
Those who knew told. Acts IV.20
the miracles. man born blind
All the more in light of First Communion

And yet the strange deprecation of preaching –
of talking about it in words as most today
v. Evangelism in P.M.

Two ways to meet
We regard this as the day
And God seems to be having this done for
what others done

What is the reason for this very attitude. Well
let us take any blame
(1) For poor & offensive preaching
(2) For dividing word and deed

Our Lord kept these two together
In His own method
Acts I.1 cf. L. XXIV.19
Do and teach. cf. Acts VII.22
He was the Word He spoke. Jn I.
His words & acts the revelation of God
Ans. to John the Bapt. just "the works I speak"
And laid both on disciples Matt. XI.4
Matt. X.8. Mk XVI.

The word of mouth in N.T.
Words for preaching 9 words — To tell. To tell good news. 2 [illegible]. To proclaim. To chatter
All did it
Early Christy. spread
The success of the M.D.
The contribution – advance of the R.
Our need today – Wm Manton
and John Vassar
H.C.D.
The first laymen
I learnt to tell
For Christ [illegible]

But by word of life also.
N.T. warnings.
Sermon on Mt.
James
And John – I J. III.18
Paul – the speaker – the worker
Bound together by –
Fidelity of Jesus
And for others
Col. III.17. Rom XV.18

And this is what it comes to –
A matter of consecration.
D.L. [illegible] [illegible]

ROBERT E. SPEER
ENGLEWOOD, N. J.

Ch Rhodn. Jul 7.

Chrty not a religion.

It is not man's search but a choice — the Atonement

But God's revelation & salvation — Jn xv. 'Ye are my [illegible]':

But on this the issue is our loyalty to Christ

1. Think about Him. "Jesus the very thought of thee" Vs. Indolence

2. Follow as guide — Imitate — Accounting as Lord / Brother Man

3. Serve — Ye serve the L.C. Col III.24 — Whose service is perfect freedom

4. Believe in — II Tim II.13

What this means today

Ex. to men of peace & righteousness — Gen. [illegible]

Ex. to sympathy

Ex. to work.

Ex. to morals & fellowworking — Christ the centre. C.B. Crane

Ex. to race — brotherhood.

Know J.C.

The truth about J.C. and Chy.

What will you gain

Ethical — Saviour Jesus — Great Authors. Von Brocken & A

Thought
Character
Origin
Communication

Race
Union
Growth
Unity

L. VI. 13 He chose 12 apostles.

A. VI. 5 Stephen – first chose S a man full
of f. & of H. G.

A. XIII. 17 Paul at Antioch in Pisidia. The God of
this people Is. chose our fathers

2 Ti. II. 4 Chosen him to be a soldier

1 P. II. 9 Ye are a chosen generation.

Rev. XVII. 14 they are called, chosen & faithful

1 Cor. I. 27 God hath chosen – foolish things

2 Th. II. 13 God hath from the beginning
chosen you

J. XV. 16 I have chosen you
19. " out of the world

Eph. I. 4 He hath chosen us in him before the
foundation of the world that we might be
holy & without blame in love

The Lord's Day

1. Adirondack Murray. Character in men & Society. Requires religion. Eliot. "Exclude religion from education & you have no foundation, on which to build moral character" There is rest - but on 4th Com. Commanded because right - not vice versa. - C. Hodge.

2. See this [illegible] of national
Scotland's - Cottar's Saturday night. Jno. McNeill. Japan not Germany.
"The priest like father reads the sacred page"

3. My childhood memories. The travesty of the criticism of the Puritan Sabbath. The Blue Laws &:
The Puritan Register.

4. The social economic & political issue.
There are differences. Ethical & legal. Centre of [illegible] Paton. 7 days [illegible] [illegible]. Fight that
But Brewer's decision Rabbi Lyon
The Court decisions. Right & limits of legislation
The example of officials. Dominant [illegible] The testimonies ×
Panama Exposition resolution

5. The personal religious issue

1. The different day. e.g. 3 things. Part conversation & what
Ellison - Day of light, rest, peace, prayer
2. The rest day. Why we say the Sabbath day. The Supreme Court said a day of rest & [illegible]
3. The family day
4. The beauty day. The beauty of holiness
5. The character day. Parker.
6. The religion day. What is religion - 'Binding back"
7. The Resurrection day. "a day of R." Struthers
8. The unity day
9. The Lord's Day. "Son of Man - Lord of the Sabbath" working day

There was in New York at this time (1816) a "Female Missionary Society for the Poor of New York and Vicinity," which employed the Rev. Ward Stafford as its missionary. Mills spent some time during the summer of 1816 in hearty cooperation in the work. Mr. Stafford in his report to the society, March,1817, speaks in the highest terms of Mills' labors in this "new missionary field." They found there conditions which are usually thought of as characteristic of today. There were houses crowded with from four to twelve families each, often two or three families in a room, and "those of all colors," with all the evidences of the immorality which overcrowding tends to produce. Whole neighborhoods were found reduced by intemperance to "beggary, wretchedness and death." There were in the city, which at this time had a population of one hundred and ten thousand, fourteen hundred and eighty-nine licensed retail liquor dealers, and in the seventh ward, poor and beggared beyond description, two or three hundred saloons. Not less than six thousand "abandoned females" added to the vice and shame. Men who thrived on their dishonor kept large numbers of them practically slaves, behind grated windows. Dance halls and dives, with "The Way to Hell" inscribed in glaring capitals, were displayed, twenty in the space of thirty or forty rods. The Sabbath had become to the people in this part of the city a day of idleness, recreation,drunkenness. Two or three thousand passed on Sunday over the ferry at Corlaer's Hook to Long Island. So was Coney Island antedated. "The steam and horse boats which cross the waters surrounding the city were literally crowded on the Sabbath."

Conditions in Italy in time
of S. J. Wells

Dear Fellows of the Fellowship Circle :

I cannot put my Reminder into the usual space this month. For [I must try to tell you something of what has been done for me.

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This summer has been the occasion of an utterly new experience in my Christian life. It is so new and so different that I am sometimes tempted to wonder whether my old life, in its meagerness and barrenness, ever was Christian. The truth is simply that in some miraculous, revolutionizing way our Saviour and Master, the Lord Jesus Christ, has given himself to me in a way that I never before knew was possible.

The experience commenced on a Sunday, August 14, when,] at the New Wilmington U. P. Missionary Conference, [I was facing a week of daily responsibility,] in sharing in the leadership of several hundred young people, [for which I knew I was miserably, hopelessly incompetent and unfit. For a year back I had been getting hints, from various sources, that there was a conception of Jesus Christ, as one who wanted to take me into his own spiritual body, and who wanted to enter into my body, my mind, my soul and spirit, in a fulness and a literalness that I did not know. On that Sunday morning I prayed at length that, if there was a conception and an experience of Christ which I did not have, God would give it to me. And in his longsuffering forgiveness and love he did so. A sermon that I had with me, on "To me to live is Christ," helped me greatly.

I know the meaning of that verse now. And from that hour to this, every fact and factor in my life has been different. The experience began seven weeks ago; but it has continued with unbroken and steadily increasing reality and power and blessing ever since. I do not understand it. The mystery of it deepens with every passing day. So does the victory. Christ in me has given me habitual victories, over my old besetting sins, that I never knew before. There is a mountain-height of steadily sustained fellowship with Him that is of Heaven. Life is simply tingling joy. There is a new creation. Everything is changed; my prayer -life, the Bible, my Christian service, all my relationships with others, my work, everything.

Christ is able to use me as I never would let him before. My two most intimate friends, men of my own age and long-time Christians, have had their lives as completely broken down and made over as mine was. Eleven of my fellow-workers in our office have been reached by it, some as profoundly as I; it promises to continue there-- I am praying and believing and working for this-- until] The Sunday School our office > Times] is revolutionized for and by Christ.

Galatians 2:20 expresses my own experience better than any other

[illegible]

one verse, but the whole of Ephesians teems with it, especially 3:14-19. "Filled unto all the fulness of God." If Paul had not said that, we would not dare to think it or say it.

My being in your Circle of Prayer has been, I know, one of the greatest factors in making this possible. Praise God with me for his forgiving goodness. Ask him that I may let Christ hold me unswervingly true, now, to every use that He wants to make of me. And ask that Christ may so master every life, here at 1031 Walnut St., that is responsible for any part in The Sunday School Times, that Christ through them may do with The Sunday School Times what he would for the Kingdom.

C. G. Trumbull.

P. S. No, I have no unbalanced notions about sinlessness or perfection. There are plenty of sins and failures still. But Christ has brought the fighting, even the failures, on to higher ground; the restorations after conscious failure are almost instantaneous; and the victories he keeps winning are bewilderingly blessed.

C G Trumbull.

Page 42 The law of the integration of the individual has been the law of the supremacy and the omnipotence of brute force. But other and higher integrations are now on foot in the world which rest on mind and spirit. It is the laws and the meanings of these integrations which are carrying the world into new horizons. And in the upbuilding of the civilization founded on this wider knowledge it is the stones which the builders of the past have rejected which are about to become the master stones of the edifice.

Page 112 [So far from civilization being practically unchangeable or only changeable through influences operating slowly over long periods of time, the world can be changed in a brief space of time. Within the life of a single generation it can be made to undergo changes so profound, so revolutionary, so permanent, that it would almost appear as if human nature itself had been completely altered in the interval.]

Page 113 Germany has been the first country of the West to bring home to the minds of men, though unfortunately only in relation to the atavisms of war, the fact nevertheless indisputable and of the very highest significance to civilization, that an entire nation may be completely altered in character, in outlook, and in motive in a single generation.

Page 125 With the single exception of gigantic effort devoted to the national ideal of sacrifice in the cause of successful war, of which the results in recent history have been astounding, the world has witnessed no example in its history of the idealisms of mind universally imposed through intensive culture on the youth of civilization in conditions of emotion and with all the equipment and resources of modern civilization in the background. The great systems of religion which have come nearest to realizing such a conception in the past have not so far even remotely approached what is possible under modern conditions of knowledge. We are on the verge of a new era of civilization, and the people or the type of civilization which will first succeed in this experiment will obtain control of all the reservoirs of force in civilization in a manner which has never been thought possible in the past.

[There is not an existing institution in the world of civilized humanity which can not be profoundly modified or altered, or abolished in a generation. There is no form or order of government or of the dominion of force which can not be removed out of the world within a generation. There is no ideal in conformity with the principles of civilization dreamed of by any dreamer or idealist which can not be realized within the lifetime of those around him.] Treitschke, as a young university lecturer, speaking in 1863, was prophysying further and truer than he knew when he said there was no ideal which a living people chose to put before themselves that they had not the power of realizing in history. If only the German people had been free to embody this teaching in an ideal of civilization, what might not modern Germany have accomplished in the world!

Page 130 It is clearly in evidence that the science of creating and transmitting public opinion under the influence of collective emotion is about to become the principal science of civilization to the mastery of which all governments and all powerful interests will in the future address themselves with every resource at their command.

It represents an enormous advance in knowledge once to grasp firmly in all its far-reaching import the fact that the human faculty in which centres the integration that is taking place in civilization is not the reasoning process of mind but the emotion of the ideal.

Page 131 But in the social integration which is proceeding, the eternal law of efficiency can not be stated in terms of reason. For it can only be summarized in one word - Sacrifice.

In this stage the law of efficiency is always sacrifice. ***** It is throughthis faculty that the human mind rises to the Universal. It is his capacity for the emotion of the ideal and not his reasoning mind which constitutes Man the God-like, and which separates him from the brutes.

Page 186. There is absolutely no aim, which civilization chooses to set before itself, which it is not possible for civilization to achieve, even to the sweeping away of this existing world and the creation of a new world in a brief space of time.

It can only be imposed in all its strength through the young. So to impose it has become the chief end of education in the future.

Page 309. Oh, you blind leaders who seek to convert the world by laboured disputations! Step out of the way or the world must fling you aside. Give us the Young and we will create a new mind and a new earth in a single generation.

Power in its highest expression is the science of organizing the individual mind in the service of the universal.

Benj. Kidd on Possibility of
Change of Civilization

SO—TO THE STARS

Ye who have gone beyond the dark to glory,
Seeking life's dawn afar through midnight's gloom.
Our longing souls, that trust God's own love-story,
Keep looking for your footprints, past the tomb.

Though Unbelief to nothingness consign'd you
We care not what or Doubt or Folly saith,—
Though we must climb the bars of Night to find you
We shall go on to shake the door of Death.

If every heart were in its final sleeping,
And the grim Watcher held the last low gate.
Through the lone starless hour his vigil keeping,
Till Fear's grey dawn came slowly, breaking late.

Yet would we forward press, with souls unfearing
As ever pioneers press'd through the foam,
Still in the hope to see the shadows clearing,
And traces of Love's presence going home.

O ye who, when o'er joy the dews were falling,
Leaving Time's narrow marge, went on before,
From the far heights we hear your voices calling
and heed nought else on earth, for evermore.

—Lauchlan MacLean Watt.

A Strong Indictment.

Sir Arthur Newsholme, D.C.B., M.D., F.R.C.P., says:—"The consumption of beer in 1923 in Great Britain was 930 million gallons, as compared with a consumption of 800 million of gallons of milk, which is equal to about two-fifths of a pint of milk daily for each unit of the population. The amount spent on drink in 1923 was equal to the total interest on the National Debt; it was more than the aggregate amount spent on Imperial defence, education, and national health, including unemployment insurance. The amount spent on drink, to take another illustration, would have paid the rental of every house, farm, shop, factory, and estate in Great Britain."

From the Scottish Temperance Reformer.
May 15. 1924!

It is to be hoped that the World Conference on Faith and Order soon to meet at Lausanne may discover the utter futility of any form of creedal statement as a basis for church fellowship. *The Baptist* puts it thus:

> Any attempt to build religious fellowship upon a common creed is futile. The only fellowship that God recognizes or that can be permanently useful to men is that in which sincerity recognizes sincerity and life appeals to life. In the very nature of the case, the reality of denominational fellowship based upon doctrinal formulas is in inverse ratio to the number of its adherents. The greater the crowd so assembled, the greater is the sham, because the tie that binds them together is no common conviction, but party shibboleths and party spirit. Doctrinal statement is a device of the individual intellect, but true religious fellowship grows out of a common urge of the Spirit of God.

From Herald of Gospel Liberty July 28, 27

Extracts From

ADVENTURE
The Faith of Science and
The Science of Faith
BY
Streeter, Chilcott, MacMurray, Russell

The New Testament and Faith

Faith, on the contrary, is freedom, something inward and spiritual, freedom to co-operate with Christ in the redemption of the world. It involves spontaneity and initiative, creative effort, the realising of ideals rather than conformity to rule. The Christian life is 'fighting the good fight of faith', 'running with patience the race which is set before us', with eyes fixed on the goal, 'forgetting the things that are behind'. It is *not* dependent on knowledge, but on the necessity of our ignorance. 'We walk by faith, *not* by sight', because '*now* we see through a glass, darkly...*then* shall we know.'

Two things stand out clearly. [Faith is a way of acting, and it does not depend upon knowledge or understanding, whether of reason or of intuition. In a remarkable passage we read that His disciples asked Jesus why He spoke in parables, and that He replied, 'Lest they should understand'. But the instance which is perhaps the most illuminating of all is that occasion upon which the disciples raised the problem of evil in its acutest form. 'Who did sin,' they asked, 'this man or his parents, that he was born blind?' The answer was, 'Neither hath this man sinned nor his parents: but that the works of God should be made manifest in him'. It might be thought that this was no answer, yet it is in fact the definition of the Christian attitude to evil, and that attitude is faith. Christ said in effect that the problem of evil is a practical and not a theoretical one. It is to be solved, not by fixing the moral responsibility, but by doing the works of God. Suffering is the opportunity for removing suffering; not a problem to be pored over, but a situation to be remedied. As ignorance is the fact which makes the growth of knowledge possible, so the pain and evil of the world marks it out as the field for the establishment of the Kingdom of Heaven. 'They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.'

Christianity and Science

This life of free creative activity, which meets the evil of the world by an effort to redeem the world, includes the life of knowledge. Part of the evil of the world is ignorance. That also must be removed by strenuous activity for the creation of knowledge. In the life of faith, knowledge is based upon activity, not activity upon knowledge. 'How knoweth this man letters, having never learned?' asked the Jews. Jesus answered them, 'My doctrine is not mine, but His that sent Me. If any man will do His will, he shall know of the doctrine.' Faith is thus the principle of life in any body of growing knowledge which appeals to practical activity for its vindication; which 'tries all theories' and 'holds fast that which is good'. It is also the central principle of Christianity. It follows that modern experimental science is characteristically Christian in its own sphere, that it is the intellectual life of faith. Further, any department of life becomes truly Christian in so far as it adopts this attitude, that is to say, in so far as it treats a belief as a basis for experimental activity with a view to its own development. A Christian morality would be a morality of experiment in which existing moral beliefs were accepted as a necessary but provisional basis for experimental living. A Christian theology would be a theology in which existing dogmas were accepted, not as final, but as a basis for practical religious experiment with a view to their testing and reconstruction. It would be contrasted with Dogmatism on the one hand, with its assertion of authority and finality (whether the authority be of a church or of a set of doctrines or of a mystical experience), and on the other hand with Agnosticism, which rejects any knowledge that is not absolute and final. For what is Agnosticism but that mood of intellectual despair in which, because we have realised the impossibility of finality, we proclaim the impossibility of knowledge.] *Ignoramus, ignorabimus*.

What lies beyond knowledge is action. There is of course a type of activity which is merely the expression of the life of the sociological organism, just as there is a type of knowing that is merely a psychological function. All our awareness is played upon by the natural functions of the mind, modified and interpreted, in part consciously, but mainly by mechanisms of which we are completely ignorant, under the influence and stimulus of practical needs and primitive instincts. The psycho-analyst has much to say on this subject, and more to discover. The changes of our interest, the modifications of instinct and habit, all that we call 'learning by experience' is for the most part of this type. It is a characteristic which we share, in all essentials, with the animal creation. It is not rational and deliberate. It is not controlled by the desire for truth. The type of action which is its parallel is not governed by a 'hunger and thirst after righteousness', but by the need of adaptation to the environment for the purposes of natural life. 'Faith' transforms these into a knowledge and a practice controlled by ideals; not by any knowledge of what *is*, but by an eager expectation of what ought to be; by the demand for truth and right, by the distant vision of the Kingdom of God on earth. The real activity of personality, which we call will, is deliberate, conscious and experimental. It is the life of faith in its widest meaning. In such a life knowledge does not return upon itself in a vicious circle and live for itself alone. Knowledge for knowledge' sake is a vain and empty thing. Instead, faith treats such shaky knowledge as we possess as a diving-board for a plunge into the future. It becomes free by making knowledge the servant of creation. So it 'removes mountains', and 'laughs at impossibilities'. It makes itself the soul of knowledge, and knowledge its body, its tool, its instrument. 'Thus and thus reality is,' says knowledge; and faith replies, 'Thus and thus your reality is unsatisfactory,and we shall make it otherwise.'

"The idea that Paul wants to explain and bring home to the Church founded by his gospel finds direct expression in the long, coherent section (i.10-IV.21) which was evoked by the existence and activity of three, perhaps four, different religious groups, schools, or movements (schisms) constituting the Corinthian Christians. In his observations upon this fact, Paul makes hardly more than a few allusions to the actual character of the ideas represented by these movements; although one of the schools of thought expressly carried on its agitation under the flag of his own name, and although under the name of Apollos, and probably also under that of Peter, ideas were put forward which could not fail to challenge him most sharply. It was far from his thoughts to rush in helpfully to the assistance of this, his own party, in its controversies with others; or to intervene as arbitrator and peacemaker between it and those which called themselves after Apollos and Peter (i.12). In his view, the question as to which amongst these groups were relatively most right, and the other question as to how the disputants could be reconciled, were manifestly quite secondary in comparison with the need for making all of them realize that it was not meet that the testimony of Christ set up among them, in contrast to the phenomena of the variegated religious fair, in the midst of which the Church life of the Corinthian Christians was lived, should be made into a cause, an idea, a programme, an occasion for intellectual exuberance and spiritual heroics, as this obviously is the essence of all religious movements and schools of thought however excellent their intentions and deep rooted their foundations. The main defect of Corinthian conditions, from this point of view, Paul sees to consist in the boldness, assurance, and enthusiasm with which they believe, not in God, but in their own belief in God and in particular leaders and heroes; in the fact that they confuse belief with specific human experiences, convictions, trends of thought and theories - the special human content of which logically makes the recollection of particular human names unavoidable."

From - "The Resurrection of the Dead."
Karl Barth
(Chap. I - pages 14-15

Barth

on ye Gen. Ep. Division in Chh

120 Auburn Street
Paterson, New Jersey

January 31, 1934

Dr. Robert E. Speer.
411 - 15th Avenue
Paterson, New Jersey

My dear Dr. Speer:

Knowing your interest in the Presbyterian church at large and assuming an especial interest this evening in the churches of Paterson, I am taking the liberty of sending you an actual account - hastily written out - of my experiences as a stranger in several congregations. I know I have not gone any three-quarters of the way. The indifference of the churches aroused my curiosity rather than any feeling of bitterness, but it explains why most Sundays find me in a Baptist pew.

I thought you might be interested in what actually happens in these churches, but please do not use my name in any was in connection with this matter. It would be too embarrassing for all concerned.

Very truly yours,

(Miss) Evelyn L. Hand

Since coming to teach in Paterson about seven years ago, I have been what might be called a peregrinating Presbyterian. Before that, I had lived and taught in small towns where I sang in the choir, waited on table at church suppers, etc.

I selected a church near where I lived and attended it stubbornly morning and evening for nine weeks without a word from a S would and with only an occasional handshake at the door from the pastor. On the ninth evening he came to me (He couldn't help noticing a stranger in the meager evening congregation.) and said he was ashamed to have to ask me so many times what my name was. I suppose he had been mentally asking me each time he had seen me. He was more than cordial, introduced me to several people, and later came with his wife to call upon me. I began to feel quite at home in the church. The extent of my desire to be a part of the church life is shown by the fact that I was pathetically grateful when someone gave me some tickets to sell for a play.

This congregation eventually united with another one, and I never seemed to find my old acquaintances there. Only one person not a co-worker at school ever addressed me. That was a handsome, gray haired lady who turned around one day and told me spontaneously that she had enjoyed my singing of the hymns.

Once they put cards in the pews for visitors to fill out. I wrote down my name, address (about four blocks from the church) and my affiliation with a church in Pennsylvania. I am still wondering why they put those cards around -- just curiosity, I guess. Business people do it, I know, to get a list of prospects on whom they call or to whom they send propaganda.

That was the Sunday another teacher introduced me to the minister. He asked me if I was related to Mrs. So-and-so. To my negative answer, he replied, "Oh!", and the conversation stopped right then and there. I realize that he was too busy for a visit at the moment, and I suppose that the fact that I was not related to a socially prominent person did not entirely finish me in his estimation, but a sensitive person might easily have been offended instead of amused, I think.

One evening at the close of the evening service in a downtown Presbyterian church I overheard a young man asking an usher how he might get acquainted with the young men and young women of the church. The usher suggested Sunday School. I thought I would try that, too, but was most unfortunate in choosing a Sunday when they were having special Christmas exercises. The man pointed out to me as teacher of the adult class was too preoccupied with the program to be even civil to me and waved me gruffly to a balcony where I should have been absolutely alone except for a pleasant lady who was exiled, too, because she did not regularly attend Sunday School although her husband did. She suggested that I join the choir as a means of getting acquainted. I did so, and enjoyed it very much.

One person in that church actually asked me I wanted to bring my letter there. Of course, he was someone I already knew outside of the church, the City Supervisor of Education. He and the pastor of the first church I attended are the only people in Paterson who have ever exhibited any concern over whether or not my church life was a happy one. The minister of the church where I sang in the choir welcomed me to the choir and shook hands with me every Sunday. He never mentioned the matter of membership in that or any other church. On Communion Sundays when the members of the church arose and I did not, no choir member ever thought to ask me if I would not like to bring my letter -- or, indeed, if I had any letter to bring.

A series of colds and prolonged throat trouble made me leave the choir. I always felt lonely in the congregation.

Another church inaugurated a series of vesper services. I remembered how once years before the pastor of that church had brought me home from East Paterson in his car after he had preached and I had sung in the church there one evening. He had invited me cordially to his church, and I had always intended going. I enjoyed a number of the services, and one day a dear elderly lady asked if I wasn't a stranger and hoped I'd come again. Practically all the Presbyterians who have been friendly have been in their sixties, at least. Evidently Presbyterians improve with age.

The pastor of this church very obviously wondered who I was, (or, at least, I flattered myself he looked that way) but I thought it would be fun to wait and see if he ever took any steps to find out -- rather than helping him out. I do not know that he ever did.

[Such experiences tend to convince me that the Presbyterian churches are not eager for my support. Indeed it is small loss to them.

I do not doubt that, if I were to bring my letter, any one of these churches would receive me. In fact, I am told that you have to hunt up the church and ask to be allowed to join. No doubt there is a good reason for this.]

When I am feeling lonely, as frequently happens on a Sunday, I know that I shall find cordial people who will always smile and shake hands in the Congregational Church , the First Baptist or the Broadway Baptist. Or I know that the people in the Episcopal Church will all file out quietly and go home the same as I do without any tantalizing sociability in which I am not included.

The wonder to me is that, if it is true that we teachers have the influence on the personalities of our students they say we have, the Presbyterian churches of the city are not eager to work upon our souls -- not primarily for our sakes, but for the sake of the numerous children from their congregations with whom we come in daily contact. Or have school-teachers souls, anyway?

Paterson school teacher

Quotation from - The Learned Knife - by Lawrence Hyde.

Social and civic ideals, as such, in so far as they are not organically connected with moral ideas, but exist by themselves like a separate half cut off from the whole by your Learned Knife; in so far, finally, as they may be taken from the outside and successfully transplanted to any other place, in so far as they are separate'institution,' such ideals, I say, neither have, nor have had, nor ever could have, any existence at all! For what is a social ideal, and how shall we understand the word? Surely its essence lies in men's aspiration to find a formula of political organization for themselves which shall be faultless and satisfactory to all - is it not so? But people do not know the formula. Though they have been searching for it through the six thousand years of history, they cannot find it ....

And we may ask the scornful themselves: If our hope (of redemption through Christ) is a dream, when will you build up your edifice and order things justly by your intellect alone, without Christ? If they declare that it is they who are advancing towards unity, only the simple-hearted among them believe it, so that one may positively marvel at such simplicity. Of a truth, they have more phantastic dreams than we. . . . .

F.M. Dostoevsky
(1821-1881

Hyde – The Learned Knife
Ideals [illegible] quot from Christ

Dr. Charles Hodge of Princeton used to declare that all Christian believers are essentially united. "As imperfection attaches to everything human in this life, the unity of faith among believers is also imperfect. Nevertheless it is real. It is far greater than would be inferred from the contentions of theologians and it includes everything essential to Christianity". He maintained "the validity of Romish baptisms" and the possession of saving truth by the Roman Catholic Church. In his view a Hindu examining the Christian witnesses would be impressed not with their conflict but with their agreement. To any intelligent and candid non-Christian the unity of the Christian witness is far more evident than its diversity.

Charles Hodge on Substantial
Unity of Chn. Believers
Amer. Polity.

Only Through Me!

"Only through Me! ... The clear, high call comes pealing
Above the thunders of the battle-plain; --
Only through Me can Life's red wounds find healing;
Only through Me shall earth have peace ~~again~~ again.

"Only through Me! Love's might, all might transcending,
Alone can draw the poison fangs of hate.
Yours the beginning! Mine a nobler ending -
Peace upon earth, and man regenerate!

"Only through Me can come the great awakening!
Wrong cannot right the wrongs that Wrong hath done;
Only through Me, all other gods forsaking,
Can ye attain the heights that must be won.

"Can we not rise to such great height of glory?
Shall this vast sorrow spend itself in vain?
Shall future ages tell the woeful story - -
Christ by His own was crucified again?

- John Oxenham.

Only through Christ
Oxenham

[illegible]

When that our gentle Lord was born
And cradled in the hay
There rode three wise men from the east -
Three rich wise men were they -
All in the starry night they came
Their homage gifts to pay.

They got them down from camel-back,
The cattle shed before,
And in the darkness vainly sought
A great latch on the door.
"Ho! this is strange," quoth Balthazar,
"Aye strange," quoth Melchior.

Quoth Gaspar, "I can find no hasp:
Well hidden is the lock."
"The door," quoth Melchior, "is stout
And fast, our skill to mock"
Quoth Balthazar, "The little King
Might wake, we dare not knock."

The three wise men they sat them down
To wait for morning dawn,
The cunning wards of that old door
They thought and marvelled on:
Quoth they, "No gate in all the East
Hath bar bolts tighter drawn."

Anow there came a little lad
With lambskins for the King.
He had no key, he raised no latch,
He touched no hidden spring
But gently pushed the silent door
And open it gave swing.

"A miracle! a miracle!"
Cried out the wise men three:
"A little child hath solved the locks
That could not opened be"
In wonder spoke the shepherd lad
"It hath no locks," quoth he.

George M. P. Baird

SAKS · FIFTH · AVENUE

49th to 50th Street

Sun

Apl 13, 33

We Don't Know That We Ought to Recommend

"SIN"

But it's such a delicate, delightful perfume that we'll do it anyway . . . and if you wish to call it by any other name, pray do. But don't miss it because it has an exquisite elusive odor and will be a refreshingly new accompaniment to your Spring costumes.

Purse Size	3.00
Large Size	8.00
Toilet Water	5.00

STREET FLOOR

A MATHEMATICIAN'S OFFERING.

As Columbia an ancient archer, when his "years were thick," gratefully dedicated to Apollo his quiver and the curving bow from which he had sent many a feathered arrow forth, so has DAVID EUGENE SMITH, the mathematician and historian of mathematics, brought his offerings of homage and gratitude to his university as to a numen: sundials and compasses, celestial spheres, astrolabes and quadrants; counting devices, from the child's abacus and primitive tally sticks to the huge Arabian counting frame. They are offerings in kind and testify more intimately and impressively than money gifts to the devotion of the donor both to the university and to the science which is essential to all the other sciences.

PLATO, it is said, had written in Greek over his door: "Let no one who is not a geometrician enter." Our philosopher mathematician would not be so inhospitable. He would, however, be demanding a considerable acquaintance with mathematics. No one can be happy as a member of the human family, he has said, who does not know something of the history of the race, something of the earth on which this race exists, something of letters, something of the arts, and "something of what is pedantically called the quantitative side of human life." As to the last, the minimum requirements are not heavy or extensive. The well-informed citizen, woman as well as man, needs to know: the ordinary arithmetic of daily life; the algebra of the formula, graph, negative number and the simplest form of the equation; the intuitive geometry of common forms, of position and of simple mensuration; and the meaning of a geometric proof. All beyond this may be elective.

To the select group the call of mathematics is something more than the physical; "it is the call of the soul precisely as in the case of music, of painting and of other fine arts, or of science or of letters." Mathematics has led man on from the tally stick notched to record anything (his prayers, his days, his debts) to the contemplation of infinity. One eminent mathematician has indeed defined mathematics as the science of the infinite. It is the one science that looks beyond the finite without the assistance of faith and hope. Professor SMITH has in his "Call of Mathematics" given hint of what would happen if all mathematical books and symbols, computing machines and mathematical tracings were destroyed, with the memories of these things: mills would close, mines would shut down, ships would be stricken with blindness, cities would cease to grow, and trade relapse. But it is a science that ministers also to the spiritual life of a mortal in that it puts him "in touch with immortality in the form of mathematical laws which are eternal," indestructible, and shows him the futility of "setting up his childish arrogance of disbelief in that which he cannot see.' Times Dec 35

Dec 17. 27 Information Service [illegible]

The Wisdom of Steinmetz

In one of his recent bulletins, Roger Babson prints the following:

"Charles P. Steinmetz, who was unanimously recognized by the General Electric Company and other great similar organizations as the world's foremost electrical engineer, was once visiting my home. While talking over with him prospective future inventions in connection with radio, aeronautics, power transmission, etc., I asked him: 'What line of research will see the greatest development during the next fifty years?' After careful thought, he replied: 'Mr. Babson, I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and Prayer and the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation that it has seen in the past four.' "

Some Personal Glimpses Of the Olympic Games

Liddle

SF

By Frederick W. Clampett

THE great track struggle of the Olympic games went out in a burst of glory, like the final spray of many colored lights in a display of fireworks. And when the curtain was rung down and the vast assembly made for the countless exits, the anthem that was ringing in their ears was the national anthem of America.

For seven successive days I almost lived on the field. There was something about that great meet that made me extremely happy. While a great political convention in New York was being torn to shreds by religion and a great religious convention in London was shattered by politics, 2,000 athletes representing 42 nations of the world were engaged in a struggle in which there was neither politics nor religion—not even a collection.

THERE were two other vital factors that gripped me in those seven eventful days. In this over-grown village known to the world by the name of Paris—only seven years ago the center of the most bloody war that ever disgraced the name of Christian civilization—there were men and women shouting themselves hoarse over high jumps, broad jumps, 100-yard dashes and javelin throws,

And the other vital factor may be permitted, without egotism, to be added. As an oldtime athlete myself, in my college days, and a lover of athleticism in my gray sixties, I simply reveled in this Olympiad as the religionist might revel in "Paradise Regained."

EVEN in this opening passage I am obliged to make a correction. Religion had a part.

Liddell, the mighty sprinter from Edinburg, is a Presbyterian parson. He lost a great opportunity by refusing "to break the Sabbath" and run on Sunday.

But his record will be known in history when he did run, as I hope to explain.

Paavo Nurmi, the Finnish distance runner, who was the hero of the entire games, is a religionist. Here is the testimony of the most reliable reporter of the west:

"A close friend of Nurmi called at the training quarters of the Finns at Bois Colombes to see Nurmi. He did not, however, as the great runner was in a room all by himself, praying that he might receive strength to win the two races run yesterday.

"On the morning of the day that he ran the one mile in the world's record time of 4 minutes 10 seconds, I am informed he prayed for over two hours, asking strength and speed to permit him to make the world's record for his beloved country.

"Yes, Nurmi will tell you if you ask him that praying and asking for help do much good to assist one in winning races and making records."

IMAGINE a small nation like Finland, with a population of 3,000,000, sending a team to France that far surpassed Great Britain and, in point of proportion, the United States!

We represented a nation of 110,000,000, and the figures speak for themselves—United States, 255 points; Finland, 166!

The secret has been explained by M. Krogius, who was in charge of the Finnish athletic delegation.

A well known expert in athletics, who corresponded with the London press, interviewed M. Krogius, who volunteered the following statement:

"Our country is dry. That, however, I admit is not a sufficient reason.

"Our country is animated with a passion for sports. From the age of seven our children begin to run and throw stones.

"Fing, the inventor of Swedish gymnastics, died seventy-five years ago. But he remains our great master. In every Finnish village his name is known and honored.

"FOR seventy-five years we have practiced sports. This is as true of the country districts as it is of the cities and the universities.

"In Finland we live very simply. We eat rye bread, eggs and lots of butter, and we drink only milk. We have one weakness—that is coffee. There are people who, in our country, drink as many as forty cups of coffee a day—understand me—forty cups of black coffee. Of course, that tends to nervousness, but it is necessary to be nervous, tenacious, intrepid.

"THIS, with our splendidly organized societies throughout Finland, will account for our high percentages.

"Another reason: the diet throughout training is mostly dried fish, bread, nuts and cheese. All rich foods are cut out."

This statement from M. Krogius should prove of value to trainers in our country.

But it should be added, in all fairness to coming athletes, that on Friday, July 11, six crates of live chickens were sent to Finnish headquarters, insuring a broiler each night to every Finnish athlete.

THE Reverend Eric Liddell, doctor of divinity, native of Scotland and graduate of Edinburgh University, was one of the surprises of the Olympics.

When the four hundred meter race was called for, this Scotchman, referred to as the "grim little sprinter," entered the field.

He was in great form and smashed the world's record down to 47 3-5 seconds. Four yards behind him came Horatio Fitch, the young Chicago champion.

Just before the finals there was an extraordinary scene witnessed in the arena. A large band of Scotch Highlanders in their full native regalia marched up and down the field playing the weirdest airs, including "The Campbells Are Coming." The Scotch bagpipes have a peculiar, carrying quality of tone and the drums a sharp metallic sound.

WHEN Liddell stepped out in the field he had a confident air and grasped the hands of several huge Highlanders before he took his assigned place.

Men who were in the dressing room have assured me that he spent some ten minutes reading favorite passages from his family Bible and then bowed his head in prayer.

In the draw, Liddell secured the outside lane with Fitch of Chicago at his side.

It was Liddell's run from the beginning. Fifty meters from the tape Liddell made a mighty spurt. Taylor, the American favorite, collapsed and fell over on his back. Fitch came in a good second, Butler of Great Britain third and Johnston of Canada a close fourth.

Had any ignorant spectator doubted the independence and individual rights of Scotland, his doubts would have been swept aside in the scene that followed. The Land o' Cakes ruled the stadium.

BY ~~a stroke of ill fortune~~ that almost proved fatal, the great cross-country race of ten thousand meters was run in a heat wave almost unprecedented in the history of Paris.

Thirty-nine athletes, representing thirteen nations, passed out of the stadium in a sun that sent many of the spectators to seek relief in the shade and caused many to be carried from the galleries in a fainting condition.

The heat was so intense that the very paint on the rails was blistered.

Fifteen crossed the finish line, of whom eight had almost collapsed. The other twenty-four were left in a desperate state and five were removed to the hospital.

Nurmi seemed to be in perfect condition. He ran back to his training quarters while the judges announced his time as thirty-two minutes, fifty-four and four-fifths seconds.

Then in broken columns came the fourteen men, staggering blindly, rushing round in circles, and finally falling like logs in the track.

THE fate of Marsal, the French runner, was pitiful. One of the most reliable reporters, who sat quite close to me, made the following statement, which is so true that I take pleasure in using his words:

"Marsal, the Frenchman, babbling like a madman, finally collapsed and was carried off the field by his French comrades, who were weeping in pity at his pathetic condition.

"One by one, the rest of the fifteen men who finished made the final awful yards and sprawled into waiting arms at the tape. Then three big Red Cross ambulances, manned by wartime drivers and stretcher-bearers, and carrying the best physicians of Paris, dashed up to minister to the shattered runners.

"Wide, Sweden's mightiest runner, was found in a heap with a dozen bleeding cuts from his fall on the rough stones and gravel outside the stadium.

"Wide, Bergstrom and Andia (Spaniard) were reported dead, and the stands were stunned as the death rumors swept the stadium. Fourteen women screamed and fainted in the stands."

"We had the same feeling as if stepping into a white-hot furnace," said two members of the American team.

It was a day ever to be remembered by Finland, to the glory both of Nurmi and Ritola.

Quotations from the Plan of Unionof 1758, ending the schism due to the Great Revival.

"When any matter is determined by a major vote, every member shall either actively concur with, or passively submit to such determination; or, if his conscience permit him to do neither, he shall, after sufficient liberty modestly to reason and remonstrate, peaceably withdraw from our communion, without attempting to make any schism; provided always, that this shall be understood to extend only to such determinations as the body shall judge indispensable in doctrine, or Presbyterian government."

"It shall be esteemed and treated as a censurable evil to accuse any member of heterodoxy, insufficiency, or immorality, in a calumniating manner, or otherwise than by private brotherly admonition, or by a regular process, according to our known rules of judicial trial in cases of scandal."

"We unanimously declare our serious and fixed resolution, by divine aid, to take heed to ourselves that our hearts be upright, our discourse edifying, and our lives exemplary for purity and godliness; to take heed to our doctrine that it be not only orthodox, but evangelical and spiritual, tending to awaken the secure to a suitable concern for their salvation, and to instruct and encourage sincere Christians; thus commending ourselves to every man's conscience in the sight of God; to cultivate peace and harmony among ourselves, and to strengthen each other's hands in promoting the knowledge of divine truth, and in diffusing the savour of piety among our people.

"Finally, we earnestly recommend it to all under our care, that instead of indulging a contentious disposition, they would love each other with a pure heart fervently, as brethren who profess subjection to the same Lord, adhere to the same faith,worship, and government, and entertain the same hope of glory."

Comment of Dr. Charles Hodge on this

"This noble declaration is for our church what the declaration of independence is for our country. It is a promulgation of first principles; a setting forth of our faith, order, and religion, as an answer to those who question us. It is the foundation of our ecclesiastical compact, the bond of our union. Those who adhere to the principles here laid down, are entitled to a standing in our church; those who desert them, desert not merely the faith but the religion of our fathers, and have no right to their name or their heritage. It is with grateful exultation we read that this declaration was unanimously adopted, that every member of the united Synod set his hand to this testimony in behalf of truth, order, and evangelical religion. If our church will faithfully bear up this standard, then shall she look forth as the morning; then shall she arise and shine, and the glory of the Lord shall be seen upon her."

Chas Hodge on Plan of Union
of 1758

3644

BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

BUILDING DELIVERY

~~Mr Elliott~~

Miss Elliott

24
8
192.

29
2
58.

1. Are not f.m. done for? No striking present day progress [illegible] are – the [illegible] [illegible]. Of China [illegible] [illegible] of [illegible], [illegible] [illegible] & [illegible] [illegible] & [illegible]

2. From whence do these come?

(1) Not from the outsiders who used to be the great critics
Allahabad Pioneer
The London [illegible] Correspondents
[illegible] [illegible]. [illegible]
At home – E G Rose [illegible]
The [illegible] [illegible] – [illegible]

(2) Not from the f.m. supporters
[illegible]
Many letters from abroad

3) But from the Christians who have not been the supporters of the f.m.
or who have [illegible] [illegible] [illegible] or [illegible]
or who have been [illegible] of [illegible] – [illegible]

3. Let us meet these [illegible] & [illegible] not [illegible] but by positive [illegible].

(1) Note the amazing difference of the [illegible] of Christ
Gandhi – [illegible] Bose [illegible] [illegible] [illegible]
Azariah. [illegible] – [illegible] [illegible] [illegible]

(2) The [illegible] and [illegible] moral [illegible] of Christ
[illegible] are [illegible] [illegible] [illegible] [illegible] to [illegible] & [illegible]. But [illegible]
[illegible] [illegible] [illegible] [illegible]
The [illegible] The [illegible] [illegible]

On the fact of [illegible] [illegible]

3) The contribution of Christ in the [illegible] [illegible] in the [illegible] of [illegible]
[illegible] [illegible]. Gandhi – [illegible] [illegible] [illegible]
Caste – [illegible]

And this is the fact [illegible] [illegible]

(4) The reality & vitality of the Church on the field.
Let them speak for themselves [illegible] [illegible]. The [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] of [illegible] [illegible] the [illegible] & [illegible] [illegible] the [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]! [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Bishop [illegible]

Pleasure & privilege both personally & representatively
Personally. [illegible] of 5 & [illegible]. [illegible] bishops. [illegible] & Lloyd.
[illegible] an church. Kindred temperament. [illegible] & [illegible] [illegible] "Emmanuel".
For all of us in [illegible] [illegible]
His temper & [illegible]. [illegible]. [illegible] of us all.
Fellowship the Catholic Communion [illegible].

But also from f.m. point of view
The place in f.m. Pr. of BL [illegible] 1912
And the changes in his life time
In the world [illegible]
In the character & position of the [illegible]   [illegible] in 770 m. of [illegible]
In the conception of the work at home. Catholic [illegible]

The [illegible] & [illegible] for which he has [illegible] "[illegible] of the church [illegible]".
[illegible] & [illegible]. The [illegible] church [illegible] [illegible] of the Ch. [illegible]".

And now retirement. My [illegible]. The glory [illegible]. [illegible], [illegible] Thompson.

77	27
21 J. M. [illegible] in [illegible]	122
1228 J. M. [illegible] [illegible]	13000
$180000 [illegible]	400000
18 women under W. J. [illegible]	734
457 men [illegible] under BL	1054
1 [illegible] & 1 Pres. [illegible] Comm f.m.	19 & 18
6 [illegible] [illegible] S. M.	123

[illegible] to be here. Why?

Before [illegible] on [illegible] [illegible] as now only [illegible]
1. McAlpin [illegible]
2. [illegible]

Dignity ... expression of it – [illegible] [illegible] [illegible] [illegible] all [illegible]

Report

1 Good spirit of unity [illegible] Palmer. Dr. Bale & others
2 [illegible] building
3 " attendance [illegible]
4 [illegible] Yost.

Amid [illegible] [illegible]. [illegible] of [illegible].
1. Numbers – Council
2 Type. [illegible] of [illegible]. [illegible]. Board [illegible] [illegible] [illegible]
3 Church influence. [illegible] [illegible]. [illegible]

But an [illegible] duty & [illegible]
"[illegible] – Opening of [illegible]"
[illegible] [illegible] Affairs Y.M.C.A.

1. Get [illegible] [illegible] [illegible] of [illegible].
Face [illegible] [illegible] – Prayer. Purity. [illegible]
No danger [illegible] [illegible]
But need
[illegible] [illegible] [illegible]. Conviction. [illegible] [illegible] [illegible] Contact.

2 Our young
The [illegible]. "[illegible]" Our [illegible] [illegible] – One [illegible]
[illegible] [illegible] – The Powers [illegible]"
Young [illegible] [illegible] [illegible] day? [illegible] [illegible]

3. Relig. [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible].
[illegible] [illegible]. "[illegible] [illegible]."
Child. [illegible].
[illegible] religion – [illegible]

4 Org. of the Church
[illegible] [illegible] [illegible] [illegible] [illegible] Church & [illegible], [illegible] [illegible].
Problem [illegible]
At home [illegible] [illegible] 7.

[illegible] & [illegible]

1608 J.M.

9285 Natives free

3128 [illegible] – State scholarships

5748 [illegible] 327,156

2564 Schools (Dam 1519 kindergarten & 46 [illegible] & [illegible])

Costs 1163246 [illegible]

683 Med students – women

93 [illegible]

120 Professors

62000 [illegible]

5 [illegible] 1640 [illegible]

Med Research

Cost 712412

Expended This 655391

71000 Cost to Bd.

[illegible] reports on [illegible]

2362774

Ed.	3500000
Med	3100000
Eng.	1800000 @ 200
Trans.	100000
J.M.	1608000
	10108,000

South American Trip I   1925

The enrichment of such a trip

The native friends. My suggestion on the Do. Com.

Alvarez. Erasmo, Fallon

The missionaries working on life. Abel. S.S.A.V.

The Montevideo Congress. Antecedents. Place of

Richness of discussions

Unity of fellowship. Contra Panama

The call from Brazil - Chile mission

Brazil - on the frontier

Chile - in the center

Some features of the need

1. The vast areas. Continent in a Continent

Size of states. Pop. = Japan = Area of 1/3 Venezuela

2. The justified prejudice vs Activity Nelson "You come under a discredited banner"

3. The pitiful case of the little children

Mortality

Contrast Antofagasta County & Mrs. Garren in the Baby Dispensary

South American Trip. III

It is strange that we realize so little the facts regarding S.A. so near to us. One of the three great reservoirs of raw material & labor. Africa & China

Brazil = [illegible] [illegible]. Arg. = 2nd. c. of the [illegible] [illegible], & the [illegible]

of States w. Peru = w. of the [illegible]. Ven = 2 [illegible] [illegible], [illegible]

B. A = [illegible]. [illegible] [illegible] Arg. = 1st [illegible]. [illegible] & [illegible]

Still less do we realize its need

From B.A. to Mendoza 600 mi. Only Jesuits & Baumane.

Pathos of this coming down to the station.

Points on W. Coast. 10 Ports. 2 Missions. 2 Indian Groups

The Upper Amazon Peru. = 1/2 of the [illegible]

The Magdalena River

The moral & spiritual need.

The facts

The four groups.

Those holding to the Church

Those who have left it. Not "Deism"

The poor & ignorant.

The women. No wonder the new movements

It is no intrusion to offer our help

Invited by the Church

Welcomed by the leaders. Officers of Uruguay

Brazil sent Barbosa. Arg. [illegible] & [illegible]. Univ.

of Pard. Alessandri. Perez of Paraguay

Only contrary note the two Eng. Bsh. jurisdiction

Strange from them. Ought to be otherwise

What we take from S.A. Only to return

Copper. 55 (M) cups of copper in 1924. 500 for each one

Copper 1500 tons on our back

Oil, Peru. S.O. said to have spent 14 (M) in Col.

We would owe. The tablet in Dart. Union Ch. "In perpetual honour of (three lads) boys of the U.C. Ch. who responded to the call of their country & humanity, served as valiant soldiers in the great European War and perished gloriously on the field of battle that others might inherit & enjoy true liberty. Dulce et decorum est pro patria mori."

And this is S.A. need - to inherit & enjoy true liberty

The R.C. church has not given it. Nor can.

Needs our free gospel for its own deliverance.

The great R.C. church in Colombia the morning the gen. general. Would pray R.C. church to support the Prot. move Ag.-Edwards & the Ch. in S.A. need.

Are our Protestant L. A. Missions Valid? 1✓

1. The Prot. cause furnishes a conscience to L. A.
   A continent without a conscience. See Monzo's
   "The Religious Prot. in L. A. Culture."
   Rodriguez to S. A. Carlos Fernandez Pena to me
   Amaro? Yes but as in the [illegible] voice of Conscience.
   Evidence - the men whom Prot. has inf. The forma-
   tion of the [illegible] a true ideal.
2. They are indispensable to the R.C. Church
   What Prot. has done for the R.C. Church
   Nat. Club. McTeer on Bp. Edwards at the Eu-
   charistic Cong. Study Bands. Jane Addams
   In Brazil. how the Bible read.
   Ag. of N. V. Congr.
3. We have founded a real Church
   Rio's chart in Brazil. Strength. Types.
   Brazil at Montevideo. Erasmo [illegible]
   And good old Siqueira
4. The welcome for the gospel which needs an and
   appreciation.
   The Open Door group at Montevideo

Abeta Bantra

Emmi & Veri [illegible].

The only hand motor - Goldfler & White

[illegible] [illegible]. & Cadier

Condon B.A. Temp. mly. Alexandri:

5. The missionaries

Mrs. Gilmour's criticism. [illegible]

But I Ca. Their tables. What of it

were we in Mg. - a half dozen of

us. What impact could we make?

Their mark is on L.A.

Their claim on him is valid -

Dalara rain & [illegible].

Lama - How are lives?

L. A. Coop. Com. Jan 11, 1926 V

I spoke partly on the Conf. at our mtg. in Sept.

Need not Repeat. But would refer simply to 3 or 4 things seen more in longer perspective.

1. Quality of the native leaders. Perhaps the first impression of our experience of them too strong. Like our pride in our children. But think of [illegible] in Brazil. What are the American superior to them? Pereira. Alvares - just like our own leaders. The love & regard for them.

2. The need of L.A. & the charm & worth of it seen in Nelson, Medina, Barbosa, Dalan Marchant.

3. The patience & steadfastness of the ministry. The steadfast men there. The patience of Christ. The country ministry in Brazil. The dear men in Colombia

4. The need & opportunity for creative & constructive work from the qualified men

Evangelistic leadership

Direction of life

Church - [illegible] - [illegible]

Relig. education. Brazil evening

VI - Evening

1. Our program of equipment.

Scope. Warrant. No illusions.

2. L. A. need of us & call to us.

What if not asked? Our duty clear.

But we are. Chamberlain "O you there, Come here"

3. The absolute necessity for sympathetic and intel-lectual contact & relationship

Inman. Mackay in Peru. [illegible] [illegible] chain

4. Don't be scared by moods -

Chile for ex. The Fault. Intervention. Alessandri.

When we see them. New contra. [illegible]

Paul's steadying call. Eph. IV. 14

The Wedding - Lane. Tonight & here. [illegible]

any our Peruvian daughter!

VIII

Latin America

S.a. / the pop. of Africa –

1. L.A. Africa & China the three great reservoirs of raw materials & unused labour. East's Malthusianism. [illegible]

2. Origin of L.A. Brazil = U.S. + [illegible] Arg. = U.S. – East of Miss. the [illegible] Bolivia = 6 times [illegible] Peru = Calif. Ore. [illegible] Ven = 2 Texas + [illegible] [illegible] = [illegible] Colombia = Germany France Holland & Belgium.

Capacities. Arg. 1st exp. of corn & meat. Bol = [illegible]

Brazil. Matto Grosso = Texas. 4/5 world's coffee. ½ its rubber –

Chile. [illegible] Nitrates North. Colombia. [illegible]

1 [illegible] £1000

3. What the war did for LA

(1) It drew L.A. nearer the U.S. but now –

(2) It shattered German influence.

(3) It left G.B. U.S. in a monopoly of trade

(4) It opened the hope of solidifying [illegible]

(5) It damaged militarism

(6) It weakened the prestige & authority of the Papacy

(7) It [illegible] its [illegible]

(8) It has intensified economic [illegible]. Chile

4 Its fundamental ethical needs

(1) Morality. Stats. "Male chastity unknown"
Illegitimacy In Vien. in 1906 27½ births illegitimate. In Vien. 68.8.

(2) Education. Illit. Bosnia 88% inc. children [illegible] In Gal. [illegible] 16%. In Ita., & there is not a prop. of school [illegible] Sch.
Vien. Ec. Pres. Budap. Pen. [illegible] 1200000 or 8 x Vienna
[illegible] [illegible] 11358 [illegible] [illegible] 2000) [illegible] [illegible] [illegible] [illegible]

(3) Religion. Rationalism. [illegible] [illegible] 1905.
Educated men on Boston train
[illegible] [illegible] T. Ho. Am. Decline of Sabbath Effects

So. American Campaign IX

1. One of our finest & most ideals – the conception of neighborhood, neighborliness. Yet contrast S.A. [illegible]
line for for the 7 N.E. or Europe or China Japan
the nearer to U.S. the [illegible] in light of parallels of S. Am.

2. Now at last we are not [illegible] Eg. Begin with Root & Roosevelt. Wilson-Mobile Speech. Hughes. Kellogg & Coolidge. & the newspaper men in Feb. '26. Rodo

3. Our chance returns. It was here in the war & we lost it. But now it is back. Why not send Peace expd. to Mexico.

4. They are cordially welcoming – even calling us.
We are there at their invitation. Pres. Mex. Calles
The So. Am. Episcopal Churches call
The discerning men. Rodriguez. Documents
What of the new Pol. "Pan-Americanism". [illegible]

5 They need our help in their struggle vs. dictators. [illegible]
vs. [illegible]
v. Illiteracy. The [illegible] papers
v. Illegitimacy. The [illegible]
v. Clericalism & [illegible]
v. Irreligion. [illegible] 600 Prot. [illegible] Columbus [illegible]
Letters to Erasmus. [illegible]

6. We need to give an idea of the drama art.

What can drama art. Grand de Lacey, Dantigo, R. C.
Dabbot.

The inducements are of to drawing arts

Their effect. Rowe. Davis (Roman Al.) The old man in Odor h

7. Cooperation promised in our plans

8. The great living opportunity.

The Sahara rain

Myers or Goldflam on "The rising tide."

My trip on the Magdalena.

So. American Campaign X

1. I don't know as much as O. D. but my interest is as deep & this plan is as much at heart
2. My two trips have given me 3 great impressions
    a. Of the loveliness & wealth which we of the [illegible] [illegible] – but [illegible]. [illegible] San Lawrent.
    b. Their desire for thought & most beautiful things. The B. G. Ships [illegible]. Gentlemen. In these [illegible] lives.
    c. Their real [illegible]. The Peruvian mountains [illegible] on this [illegible] in [illegible] as of Puritans [illegible] need.
3. Fundamentally Religion.
    The R.C. in monopoly for 300 years. Instead of lifting the level the level pulled it down.
    It did not moralize the man but the man demoralized it.
    a. Its intolerance & leadership
    b. Its [illegible]. [illegible] K. Begin. [illegible] [illegible] [illegible]. [illegible]

c. The [illegible]. [illegible] in Mary's

Annunciation. B.G. in Easter

4. [illegible]: [illegible] & [illegible].

Mrs. Wright in The [illegible] [illegible]

Mrs. Jarvis Opened at This Reg. [illegible].

5. The door open to the right approach

Bragel & G. Lane

Dalm Marchant in John McKay

South American Campaign XI

The campaign. What is it? The reactions to it. Davis." They are rich let them do it." Marsal "China doesn't want us. Let us turn to S.A." Walcott "New fronts are demanded by the exchange of the R.C."

You will have yours. Let me briefly state the case

1. Our undertaking is both justified & required on economic
40 per. in Chile, 80 Argentina
grounds. They are not rich. The facts. Absentee wealth.

Also the first wealth of a nation is health. "The sick people." Mrs. Jarvis. Illinois. Also to increase the friction of trade. Rome. But unselfishly – that is our spirit. Condon [illegible] Mrs. & Cadies

2. On the deepest social & moral grounds, for the sake of conscience & character. Calderon. [illegible]

Monzon's picture. p. 11, 23, 47, 49 Lamont

3. On the broad grounds of national policy. The joy of it. The putting of loss of it. Our asia help to At-kinson in Europe. We must spend our men & o on help. g. Pershing expedition. The needs of s.d.-nations. Ven., Jam. The Ven. consul at Dt. L.

4. On the deep religious grounds

To keep the Evangelical Churches. Dr. Storrs
but Dr. [illegible]. Abbott, E.E. & T. Roosevelt
To keep the RC Church. To meet [illegible] What
the New Eng. dis. Bacon on Edwards
To meet irreligion. Mr [illegible].

5. The [illegible] given welcome
Why not? [illegible] to good [illegible]
What one man can do. My memories of all
John D. Mackenzie

South America Campaign XII

1. Any honest man writhes at being distrusted. If he can go off well, but if compelled to work with the man who distrusts him! And worse if he has really given cause for distrust. As this was, [illegible] in [illegible]. Compared. Our plight with Dr. J. "[illegible]", Whites, Kidd "[illegible]". Arch. Coolidge.

2. Even if the past, a temporal reason for this fear have diminished (?) the economic reasons are increasing. Dawes Ross. Klein. Coolidge. Cadiz on the French men. In fact the magnitude - the gravity of the [illegible]

3. Nevertheless we are pushing right ahead regardless the recent losses 30⑥ Uruguay. 20⑥ Arg. 6⑥ Porto Alegre.

4. This is folly. We have got to think of the character of our debtors. Jews or Chinese. Jews L. or Mexicans. And of the problem of credit. And of our [illegible] [illegible] apart from our own interest.

5. What fundamentally are their needs

Of health. "El Pueblo Enfermo" Mrs. Garvin 15000 teachers

Of intelligence. Of schools. Argentina - Uruguay 5000 "

1700 [illegible] 3000 "

550000 pupils 53% illit

157000 " 57% " Venezuela 36⑤ 500⑤ [illegible]

Of character. Pathos & Barbarino's [illegible]
over fountains & statues for people
Calderon's despair

Of social problem. Pres. 1900. Immigration from '57-'20 5(6) in Arg. Brazil 2(6) Italian descent ½ [illegible], 212(3) to B.A. & 69 nationalities.

Of religion. MV Jesuits. "Splendid things alone endure."

6. And now are we going to be neighbourly a nat.
They want us to be Mackay, Drummond, Lane
We are in great temptations to other W.H. Chin Yonne
And not in empire. Egypt. Museum. Just today
we take from - why not return
Santiago Cabinet. Old man here in 50 h
Cf. Pershing Exp. #110(6). = Since [illegible] troubles.
Leaders for 30 years. Usual Absolute [illegible]

Loyalty to the inheritance. Relation to past

Fidelity to the spirit. "Peace, unity, purity" & progress. The spirit part with intolerance. Zeal "thy offering"; "Victory & death" Tolerance & conviction.

Obedience to the duty – & teacher

"Courage"

Staff Dinner.

Retrospection on me [illegible]

5 My age. Old lady at Los Angeles. The man in Chicago station. "Don't — minister"

Oldster — "The Eminence".

3 Bishop Wilson's retirement. Dr B. on 3 doors. Dr Edwards — Contract 400 per yr. 8% now

1 The Oklahoma City pact. I thought I would write a poem but [illegible] friends [illegible]

4 Retirement plan. After 5 years of service on double salary. Then 20% reduction each year for further service.

2 Overhead. Then heat [illegible] the [illegible] Grace Gibbons.

Robert Elliott

The ladies go down the [illegible]

[illegible] Rama [illegible] [illegible]

Support of Presb. Education program

Report on our Church situation — Old [illegible] "[illegible]":.

1. Loyalty, goodness & purpose. Changing character of the Denom. [illegible]
2. Doctrinal fidelity. Church [illegible] on list. Ministry. Real issue but —
3. Influence & place of Church in Community. [illegible] [illegible] [illegible]
4. Interest in & attendance on Church 1000 in [illegible] Pby. [illegible] & [illegible]

But what of the essential thing you ask
1. Want of intensity of love. "[illegible] of [illegible]"
   "[illegible] of God to the soul of [illegible]
   In prayer in pursuit & love — so much to [illegible] from the [illegible]
   [illegible] [illegible] [illegible] in Jer III. 16

2. Want of Sacrifice
   Not cheaply. Not 25 men in the [illegible]
   [illegible] on the [illegible]
   The present financial situation. [illegible] for [illegible]. [illegible] [illegible]
   [illegible]. [illegible] [illegible] [illegible]

But the need of courage & hope.
   Not stopping here. [illegible] [illegible] & the offer in 1897
   Look at Church [illegible] . & our position. [illegible]. [illegible]
   Look at your present. the condition & children work done.
   We need for a great advance. [illegible] [illegible]

Our Inheritance & our Duty.

The problem of the right relation to the past – the [illegible] · efficient [illegible] almost in first problem
Carried to bondage Paine J.H. Robinson
"we debt for freedom. Past [illegible] than us." Capital [illegible] Barry Carus's poem "The Explorer". Pioneer
Cut out the old. [illegible]
Wordsworth "The thought of past years doth breed in me perpetual benediction"
Our inheritance in our Faith Scotch. [illegible] – Story of [illegible]".
The static · unchangeable elements The Christian Gospel. The facts of the Cross &
Freedom. The Reformation. Private judgment. Growth
Catholic & progressive religion. [illegible]. The Church. Hymns

Our Duty – the future to be won.
The [illegible] [illegible] 'The Cross is in the field' [illegible]

1. Evangelism – Duty of Chr. propagation
The [illegible] of any great [illegible] Duty of [illegible] [illegible], [illegible] in [illegible], personal contact
[illegible] of personal · [illegible] [illegible]. On [illegible] [illegible]. The [illegible] [illegible] [illegible].

2. Giving. Support the Church out of the present [illegible]. [illegible] of Chr. [illegible]
[illegible]. [illegible]. "Powder works".

3. Religion in home – Duty of family religion
Education of children
Going – grace – [illegible] story.

4. Our f. m. task. Duty to foreign missions
Our new problems · Africa [illegible] [illegible] [illegible]
Relig. liberty
Education
[illegible] to Churches

Holland's [illegible] at [illegible] [illegible].

There are many things to encourage in the life of our Church today

1. The subsidence of strife. Merger on program
   Is this a good sign? Contend for the faith. But how? Gods way "Reason"

2. The emphasis on our loyalty and constitutional work
   The req. of the Com. of XV.
   Still an Irishman [illegible] [illegible] at 7 from.

3 Church building & scope of this work
   Marion Springfield [illegible]. Amarillo
   & Chinese temples & our [illegible] Churches

attendance.
G. will grant

4. Influence of the Church & of the ministry
   The old place of the minister. & today
   Prohibition laid to the Church
   Marriage & divorce – Why aren't people satisfied with civil marriage?
   Dr [illegible] The day of the ministry. Robt Drew

5. The Place of the Church in the Community
   JR Lowell. Bushnell

But

1. The problem of Church growth.
   Our statistics.
   Not quantity only but [illegible] teaching & [illegible] – now

2. The changed character of our Church.
   Mobile constituency. Ears & fingers & [illegible] – 2nd Church Dr Burrell
   [illegible] church
   Seen in our G.A. A compact [illegible]

3 Presbyterial efficiency
   Con. of XV.
   The [illegible] of the common work. [illegible]

4. Our prospect of the [illegible] situation
   Fair of G.A. in S. M. C. 1877
   But the [illegible] now.

5. Many [illegible] · propaganda

Debt Connection. Character & lessons

Our sub-[illegible]. [illegible] [illegible] [illegible]

Our [illegible] [illegible].

Much more good would [illegible] [illegible] – My address

Giving [illegible] [illegible] [illegible] money would be [illegible] to [illegible] [illegible].

The test of this money [illegible]

When we are at war – statements at 10(6)

[illegible] the [illegible] – [illegible] [illegible] [illegible]

Other remedy

By general loyalty of course

By correct reputation of [illegible].

e.g. for us

Bonaparte.

Korea [illegible].

The China [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible].

The great reason for [illegible]. [illegible] [illegible]? [illegible] [illegible] [illegible] [illegible] H.D. [illegible]. Kagawa.

The f. m. ent. is undergoing a thorough critical reevaluation.

As is everything else

And some of it not so serious for instance the f. m. ent. could do it for itself. [illegible]

1. Some still interrogation or interesting of the appeal of the [illegible]
   1. Unable to hope to attain the new modern world. [illegible]. News. [illegible] On the Pioneer
   2. An oversight. too superior. Must educate a foreigner.
   3. [illegible] must settle it.
   4. Need at home the one old [illegible] which remains but must be changed. [illegible]. Equally the faults of the [illegible] a positive for not letting you [illegible] a chance at it.
2. New ones
   1. Sophisticates in [illegible] & [illegible] politics.
      Grands chapeaux. [illegible] Co., Buddhism. No. And so f. m. [illegible] not to appeal the crowd.
      But do have political effects [illegible]. [illegible] Williams
   2. F. M. are not needed.
      1. Now = Ch. Jap. Uchimura. Jap. [illegible] Mandarin. [illegible] Chinese student
         Merchants, Doctors, [illegible] Japan.
         Content in its Content. Persons.
         Practical need. Christ. And not his idea of West [illegible]
      2. Even!
         Non Chr. religions - of Chr. [illegible] Confucian today. Buddhism. [illegible]. Chr.
         The next problem [illegible]. [illegible] 300 [illegible] 12,000
         But is Christianity adapted - [illegible] not do more [illegible] good.
         Combined operations and so Church
         Unique & the ethical danger of good men
   3. We are not wanted.
      [illegible] & [illegible].
      1. But [illegible]. [illegible], [illegible] but [illegible] - [illegible]
         1. [illegible], [illegible] [illegible]
         2. [illegible]. [illegible]
         3. Chinese [illegible] - [illegible]
      2. Also in tragic past. [illegible] Christianity which [illegible] to [illegible] & censures [illegible]. [illegible]
         Chinese. Gen. [illegible] Japan. [illegible]
         Religion in Human [illegible]. B. Russell
      3. F. M. not wanted. [illegible]
         [illegible]
         [illegible]. [illegible] a [illegible] - [illegible]
   4. The Native Church.
      The right to be heard
      The Church has not always to have spoken [illegible]. Why are they here?
      In [illegible] Japan Canton. [illegible] K. T. Paul
      Real indigenity & devolution
      But [illegible] to the task

4. Well say what you [illegible] the day of y.m. in [illegible]. In candidate, evening after
Paddington but that is what they said to the [illegible] Board. Ministers
De [illegible] two just [illegible] [illegible] & [illegible] Vale [illegible] [illegible]

All depends on funds of time. Longfellow

Men at work – Thackeray [illegible] | Patmos
Elders [illegible]
" [illegible].
[illegible] Bible Class

4. "[illegible] say what you [illegible] the day of y.m. is over. [illegible] conducts a evening after
Partridge but that is what they said to the Afghan Band. [illegible]
Do stand too just beginning. [illegible] & [illegible] Valley [illegible] teachers

All depends on finding of men. [illegible]

Men at work – of [illegible] [illegible] | **Paterson**
Elders leading
" [illegible].
More Bible Classes

[illegible] [illegible]

Hadley

My B.A. speech. The B.A. interest. [illegible].

Jerram.

the [illegible]

What can I say that has not been said. [illegible] [illegible] [illegible] [illegible] [illegible].

concern

1. The [illegible] [illegible] [illegible] of the [illegible] of [illegible] [illegible] to [illegible] [illegible].
B.A. meeting in the B.A.
The [illegible] to [illegible] & [illegible].
[illegible] [illegible] the first [illegible] of [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

2. The [illegible] depends not on [illegible] [illegible] of [illegible] but on [illegible] other [illegible] & [illegible] & [illegible].
a. [illegible] has [illegible] the idea of [illegible]. The [illegible] [illegible] in [illegible]. The idea of [illegible] [illegible]. The moral idea: what is right and reasonable.
Hadley. [illegible] [illegible] [illegible] a [illegible] [illegible] in the other [illegible] as he [illegible]. [illegible] this is [illegible] in [illegible] [illegible].
e.g. [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible].

b. But in [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] it.
"[illegible] [illegible]" [illegible]. [illegible] [illegible] [illegible] [illegible] to [illegible] it. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
c. And in the [illegible] of [illegible] [illegible] [illegible] [illegible] & [illegible] [illegible].
[illegible] [illegible] [illegible] & the highest [illegible] of [illegible] [illegible]
" [illegible] [illegible]. "of [illegible] [illegible] of [illegible] & [illegible]."
" The [illegible] & [illegible] [illegible] [illegible] for the [illegible] [illegible].

3. The [illegible] depends on our accepting the fact that the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] in [illegible] [illegible] [illegible] of [illegible] [illegible].
[illegible] [illegible] [illegible] of [illegible]. The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] =
a. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] radically.
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible].
b. The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]

Of Ecm. Com. & Investigation [illegible].
The work of f. m. to [illegible] done

Centre of Christ. Unity.

The factors. (1) Content in a Crude [illegible] Age
(2) Change [illegible] Blind [illegible]
(3) Nation [illegible] — Ethics. [illegible] it now?
(4) [illegible]
(5) Nat'l. [illegible]

Ely [illegible],
[illegible] S.

The matters that were [illegible] in front are [illegible] above.

1. The world's need. [illegible] as I have said but [illegible] for
and its cry for union.
2 Christ commission & purpose. "[illegible] [illegible] of [illegible]." Phil. II
3 The [illegible]. of Jesus. [illegible] [illegible]

Christ came in what it has days been — Mark I, 15
There is no ~~[illegible]~~ new Gospel of Paul.
"Gospel of [illegible]" = the [illegible] Gospels vs the one old Gospel.
"[illegible] to the end, all along."
Christ meets men [illegible] today & days. This is Gospel for "to all
the ministry. The f. m. In all nations. [illegible] Gospel for now.

The Budget is reasonable & sensible: In its ideals & in its methods. How [illegible]?

Elders Mtg.

What our budget explains is
There is abundant ability in our Church to meet & transcend the Budget
15 000 [illegible] to 2© = 2¢ a day..
a fraction given wants [illegible] do it
Our people are altogether ready & willing if convinced and led.
& the Church which is doing it

Our budget is far less than we ought to do, to meet our duty.
It is a reasonable & right budget.
The cause [illegible] to [illegible] are [illegible] a [illegible]

Sickness of impecuniosity or [illegible] on which the prospect given Budget

[illegible] [illegible] & see big offering.

Our Mission. Pastor. Sermon.

Others with the Country well in [illegible].

Remembering Bushnell - [illegible] [illegible]. Entered before [illegible] [illegible] [illegible] "This thing has been thrust upon me."
A dandelion is a [illegible].
[illegible] [illegible] democratic.

The Budget system given Ch. is a reasonable & sensible scheme
In its ideal - inclusive. Completion [illegible]
In its method - Every Bd. Thru the Budget Com
There is abundant ability in our Ch. to meet & transcend the Budget
Rate: 2¢ a day
Wants.
Our people are ready & willing if allowed & led
Not the Church which are doing it. [illegible]

not only for the budget. Reports. [illegible]
10-+. Education.
J. Preston [illegible] 15000

Are ready to do more. And we ought to do more. Our present budget is not enough.
Sickness of impecuniosity & [illegible] on which the prospect of the budget will bring [illegible]
life & Resources of the Church
Mission. Ministers. [illegible]
[illegible] the walls out. P.A. Monday. The [illegible] Country

1. The spiritual value of our trip & meetings – [illegible] in [illegible]. [illegible] in [illegible]

~~2.~~ The constant work of a pastor

2. The place of the missionary church & pastor

On problem in China.

The depth into personal places.

3. The field of evangelism and our summary > field heard

Personal work. Do & something. Monday. – 10 men

4. Is Christ. & Christianity gaining or losing. The other religions are losing.

Is Christianity too? The movement.

Church - Day of Prayer

March 3.50

A clear positive affirmation of the corporate
[illegible] of our Church

A clear positive affirmation of the principle of [illegible]
[illegible], comprehension and authority
[illegible] in his [illegible]

A recognition of the qualifications of the laity [illegible]
[illegible]. Many [illegible]
[illegible]
[illegible]

[illegible]
The traditional system of finance in our church
[illegible]

[illegible]
[illegible]
The ministry of the laity [illegible]
[illegible]

Prayer.
Devotional life.
Congregational Offering

Not expecting to speak on China but asked to, glad to

One could not have a greater privilege or a harder task.

A greater privilege

A harder task.

Its magnitude: [illegible] – [illegible]. [illegible] etc & one In a moment!

Its incalculableness & uncertainties

Contact with India in 21

Some of the incalculables

1 Communism & unrest

2 [illegible] Yankee worship

3 Anti-foreign feeling – [illegible] of Paris. [illegible]?

Kano. – Don't know.

But – dark & bright – Black or brown ignorance. Bright & its promise.

Dark

1. The Civil Wars

2. The Continuing Movement (1) Its ancient divisions. [illegible]

(2) Its insincerity. Chen. (Sung & the Conscience

3. The breaking up of the old-time values. Social & religious

4. The bewilderment of a race.

Bright.

1. A great nation under march. People asking are not bewildered. It is only waking people – but [illegible] before the mists rise

2. The Eager taking root

The New [illegible]

Mentality [illegible]

"Millionaires" – J King.

~~E. C. Moore.~~
~~[illegible]~~
~~Frank Lenwood~~
~~John Fisher~~
~~[illegible]~~
~~[illegible]~~
~~Barnett~~
Phelps.
Jordan & Hill. N.Y.
Jere Jenks
~~Sir John T~~
~~Robt Hunter~~
~~W. R. Bowne~~
Bp. Murray.
~~[illegible]~~ K.C.
~~Howard Belbridge~~
~~Tom~~
~~Tom Bailey~~
~~T. S. [illegible]~~
~~A. W. Wiley~~
~~Bank of Italy~~
~~Mrs. J. L. Taylor~~
~~Bryant Dodge~~

Does the Chr. Religion have any right to extend itself all over the world and is it attempting to do it in an efficient practical way.

Has any religion have this right? If not how then does it come to exist at all. The negative answer simply means that there ought to be no religion in the world. If yes – then each religion may [illegible]. And any relig. that claims to be universal must

absolutely.

Why does Chr. have this right

The great Commission – by our [illegible] in 1927

Its idea of God

The unique conception of the whole, which Christ taught

The unique Revelation.

The moral social findings

The [illegible] of many other th.

These two claims on religions of the [illegible].

~~McCafen a [illegible] [illegible] c HB.~~

~~c fwd Emil~~

~~Cargo [illegible]~~

~~Pym ctp.~~

~~a President letter drawn~~

~~Patns~~

Send Banks letter to [illegible].

#10 - Atlantic City. Letter mining Mtg.

Recent attitudes

Domestic. Oxford & Edinburgh. – Prejudice
London Times
Daniel a [illegible] [illegible]
Our highest people [illegible] – India – Japan China
Education. Schools
Institutions – [illegible] & B as hospitals
Missions – Economic
Welch & [illegible] [illegible] of Pub. Med.
[illegible] are [illegible] on hospitals & schools.

Religious. McAfee.
Our apparent attitude
Student – [illegible],

The young leaders – [illegible] [illegible], [illegible].

But it is said the native attitude [illegible]
[illegible] & [illegible], Charles
But [illegible] all native [illegible]
[illegible], Greg[illegible]. [illegible] [illegible]
Pritchard & authority

North Br. [illegible] [illegible] [illegible]

40% of Paroles Violated, Illinois Pardon Chief Says

Tribune 4-28-27

Calls Burden on Him Too Great; Asks Board of 12 and Fund of $3,300,000

SPRINGFIELD, Ill., April 27 (AP).—Administration of paroles to prisoners is to "guess at human liberty," Hinton G. Clabaugh, head of the Illinois Department of Pardons and Paroles declared to-day in asking the legislature for a parole board of twelve members and an appropriation of $3,300,000 for the next three years.

"Courts do not sentence a man without a jury of twelve picked citizens to decide upon the case, yet you give me sole control over 3,000 or more prisoners," said Mr. Claubaugh. "The responsibility is too great."

The increase in crime in recent years was laid at the door of inefficient enforcement and laxity in juries and courts—"soft hearted juries." Mr. Claubaugh said approximately 40 per cent of the prisoners violated their paroles.

While the civil population of the state has increased 17 per cent in the last ten years, the penal population has increased 43.2 per cent, he said. This increase is greater than the total increase over the previous forty-five years.

"At St. Charles," he said, "48 per cent of paroles are violated. At Chester the percentage is 42. At Joliet nearly 20 per cent are violators. In each case this is a decided increase in the last year."

Dean Fy. [illegible] Edin

1. In place of McGregor. Work [illegible] Leadership. 22 years a member of Bd. Architect

2. New women as well as men. The union. Their [illegible] [illegible]

Graduated [illegible]

3. Finances: a. Receipts 4253256. Total £ 4657957

[illegible] 228

Church 346,779

b. Growth in the 35 years from 942,690 to 4½ (m)

Total to F.M. in the 35 years. £7

Total cost in '91 = 244,512
26 8,343,000

c 10% annual increase since 1905 from 1(m) to 4(m) in 1925

d Total gifts ~~1912~~-26 = 70 ⑥ + since of [illegible]

adm. 2½
from 6.

e Gifts on the [illegible] from 2343000 [illegible] f. [illegible] Cost of [illegible]
Inc. in 16 yrs c 20 pc. [illegible] '06 = 243 ③ [illegible] = 728 ⑥

f What money does on [illegible] [illegible].

[illegible] 3171885

g Increased cost of the Work. h [illegible] [illegible]

4 The home education

The interest.

The [illegible] Conf. of [illegible]

The [illegible] Campaign. [illegible] [illegible] [illegible] [illegible] [illegible]. Bill. [illegible]. [illegible]
2½ ⑥ of [illegible] [illegible] from 100 ⑥ [illegible] [illegible]. [illegible] in [illegible]. 3½ ⑥
Col. = [illegible] [illegible]. [illegible]. [illegible]. 5 ⑥ to 110 ⑥

The [illegible]. Two [illegible]
[illegible] [illegible]. [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]
b [illegible] [illegible] [illegible] letters from [illegible]. Content above
a [illegible] death. The memorial. [illegible]
The death 13. Aged in [illegible] + [illegible] 52 yrs. Average ~~[illegible]~~ nearly 30

The faith, love, devotion of the home church. [illegible] [illegible] as the F.M. [illegible] [illegible]. [illegible] but not no more

5. The home problem in the great problem, but [illegible] [illegible] first [illegible] to a— [illegible] need. [illegible] personal [illegible] [illegible] [illegible] message

a. Relation to governments. Hawaii. Mexico.

Louvain Omaha [illegible]

b. Nationalism. China. Relation to Indian Church.

c. Religious liberty — Persia. [illegible] [illegible] in India [illegible]

d. Ed. & religion. The Indian policy. Korea. China.

"[illegible] [illegible] [illegible]"

Kawamori "The iron is [illegible] [illegible] to strike." The [illegible] to Moody. [illegible]

6. The greatest prob. is the [illegible]. Gen. W. "What is now" — [illegible] the [illegible]. [illegible]

a Call from Europe. [illegible] of RC [illegible] French 15[illegible] [illegible]

Babylon & Nineveh

b Islam opening in Persia. [illegible] [illegible] the Congress — Meshed.

40 yrs in K. 1300 [illegible] 2600 [illegible] 790 [illegible] Schools 31000 pupils

c Africa. Korea 50 anniversary. [illegible] [illegible] [illegible]. [illegible] [illegible]

d To meet the religious needs of men for whom old religions [illegible] or become impossible

The 4 [illegible] [illegible] $2801.

e Cranston at [illegible] The great [illegible] of [illegible] [illegible]

f [illegible] at home & [illegible] — Panchanan. [illegible] truth! [illegible]

[illegible] [illegible] — [illegible] [illegible]. [illegible]. [illegible] [illegible]. Indian [illegible]

our [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

7. The call for advance.

a. Our students. [illegible] for 2 years. [illegible] 114 in 1918 to 88

b. Are we [illegible]. [illegible] Faith, [illegible] [illegible] [illegible] Mayor of Japan c No. [illegible] at [illegible] or Germany

[illegible] growth per '90 4⑥ and 2118 p. [illegible]
'25 48⑥ 17641 [illegible]
[illegible] 93 [illegible] · [illegible]

[illegible] 77 p. [illegible] [illegible] [illegible] = 11⑥ [illegible] 8½⑥ in
[illegible] 20⑥ [illegible]

[illegible] growth of [illegible]
In 1900 [illegible] 5000 [illegible] [illegible] 5½ of 100 000
8000 [illegible] [illegible] " 17⑥
1⑥ telephones " 10⑥
12000 [illegible] " 18⑥ [illegible]
[illegible] 51 %, [illegible] 273 % [illegible] 88 to 328⑨

d. [illegible]
[illegible]
[illegible]
[illegible] "[illegible]"
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

1. Disposed to ignore what is divergent & examine
ourselves as to real & decent criticism. Cannot
1. The matter too serious
2. To fall below the moral standard of the Report
3. To miss its real character. Hocking not [illegible]
2. Disposed to treat the matter lightly – the theology
But Rowan, Mackenzie, [illegible]
But serious affair. Weight of Jerusalem Message
Theo-centric. Theistic humanism. European
3. Cannot accept:
Not the N.T. theology. Apocalyptic & Atonement
Not the early Church. Stoic Gnosticism
Not the Catholic, as known now
Not the theol. of the Reform. Strain
Not dynamic or mystic a passion.
4. And other questions too
As to missions. Men & not Mrs. Sokolsky. J.M. do
scientific. Limitations. But expansions too
As to Church. Jones – Quaker views
As to Evangelism. Words! Every word given [illegible]

As to use of instruction. Do we trust the faith.

[illegible] division. Education for life!

5. But caution.

As we making our presentation too dead doctri-
daah

As are making opposite error. God made flesh

Better missionaries. Miss Trench's carrying word

As to reality and common Church. to Ch. 3. of Report

As to inward [illegible]. Jesus [illegible]

6. The Sermon to the Home Church -

Pepper's correspondence with Hocking

The situation created by the L. M. I. Report

What was the dynamic of the Report

The general & moral drift in my 40 years.

My attitude as Chairman – [illegible] to draw.

Why – 1. Not from fear but friend.

2. The revolutionary change in basis

Which we [illegible] message.

Three initial observations.

1. A test of our fusion & quest. – [illegible] from pedagogy

2. Test of our candor of mind. State what is good even the objections! [illegible] or shocking

3 A testimony to our evangelical & [illegible] fidelity

Now – to the substance of the Report

These are not favourable.

1. The theological.

Can't be lightly dismissed. [illegible] Manners teachings statements on Atonement. [illegible]

What is the theology?

1. Its not our historic evangelical view

2. Not the view of the N. T. [illegible] Christian Church

3. Not the view of the fathers.

2. The centralized administration in the Board houses

3. Three other weaknesses – where are dangers
(1) The personnel
(2) The Church – Colleges
(3) Evangelism.

But the good in the appeal & summons of the Report
1. The call to clear discernment of the true nature of Chy.
· the f. m. aim. cf. [illegible] · [illegible]
2. The call to the best life. Chinese "Why didn't the Com. come 30 yrs ago and stay" Their children
3. The call to Chr. laymen & their organization.
Hocking. [illegible] [illegible]
4. The case of the rural mission vs the major concern of the report for the intelligentsia
5. The case of Hocking's words – not in Report.
"distracted, broken, suffering, sinful."

The fundamental issue raised by th L M I.

- The Report makes clear need of Thinking by th Ch. not th

  theologians only but the common Chtns.

A main basic issue. As we carry a right in our conception of Chrty. & Christ. Revelation & Salvation.

The issue raised on both sides.

1. The mass & fundamentalism. Strauss. Schweitzer. Barth
2. The Appraisal Report. [illegible]. [illegible]

Our answer.

1. Chrty. is not another religion. Not a relig. at all.
2. It is fundamentally opposed. Incarnation. Church Revelation
3. Christ is alone. Right or Report or Thinking only

And are these not a matter of unimportant theory

Canon Bennett & Francis Miller on China

If this is true the main business of th Ch. at home & in for. fd. is to proclaim the message

at home. Crawford of Michigan

Abroad

By conclusion. depreciated by th Report. - but in conclusion. N.T. Mk xvi, 15. S.C. Richardson

By church. Moneme. Catholic an [illegible] [illegible]

By text – the great moral Good and flesh
This is what we are doing on Report [illegible].
The preacher a social centre – Convert
The church an [illegible]. Union
There are great or [illegible].
Report says candidates not available.
Our answ. to that – to quality in in the front
Gould. Dev. [illegible].
"I gave. I gave my life for thee.
What hast thou given for me?"

Initial objections

Bad pedagogy
Lack of background
In interpreting past medicine
In changing non-medical attitude
In mitigating attitude to some other religions
Defect of objectivity!
Too sweeping generalization by Greene on Med.
Irresponsible interviews. Goodman & Chicago
Prod.-Eng. [illegible]
Narrowly American

Theology -
Did it have a theology. Nothing
Can it be separated "
Is it a possible theology
Also in Christy. Klein. Man at Grace Ch.

The Bellevue-Stratford
Philadelphia

"Re-Thinking Missions"

"Re-Thinking Missions"

The Bellevue-Stratford
Philadelphia

"The Significance & Trend of Present Movements toward Church Unity."

1. Report of the Com. on War & Relig. Outlook. What I was prepared when I came.

2. The various movements & their present status.

1. Faith & Order.
2. Organic Unity
3. World Alliance.
4. Life & Work Conf.
5. Int. Com. of Y.M.
6. Federal Council
7. Denom. efforts blocked.
   Meth. Pres.

3. It is hard now to generalize the trends. Usually Eng. Not Amer. Too close. Too confused. J. C. F. Adm. Mr. Keyser

4. There are divisive signs
   1. Defy of many students.
   2 Increase of denom. efficiency
   3. wider apart yet denom. con
   4. The budget as unmanageable
   a. The denominational revivals
   b. The reactionary groups & tendency
   c. Theological doctrinal controversy. Fundamentalists.

5. On the other hand there are the bright signs.
   a. Personal acquaintance is increasing. Tho' [illegible] here
   b. The doctrinal movement is dissolving old divisions
   c. The great tasks are common & force cooperation
      Common mind. Evangelism. Education. Relig. Race
      Social & industrial problems Publicity

5. Unity of mind & spirit is increasing.
Prot. with all its divisions is more united
& uniform than R.C. in type, ideal, spirit
purpose, aim. Christ is a stronger bond of
Unity in the Church. The R.C. appeal to
the School to save the home.

6. If we do not respond to these pressures for unity
we shall pay the penalty. as to R.C. America as a
Cath. Prov. The N.C.W.C.

7. Organic unity
Not essential. Fed. C. for the present might
provide such an instrument as we need
But here of more than God's will
C.T.A. on Episcopal banner on "after whom the
whole family in heaven & earth is named."
The folly of the assumption that we dream.
are dreamed. Are not. We pray now
Our Lord's prayer cannot fail.

Boston [illegible] Press [illegible] Day

1. Kept on (1) two great principles of the Ref. a that truth is static and b. freedom of private judgment (2) the need of Christian social reason (3) the presence of growth in that gift from of the seed-planted in A.D. 33 > transplanted from Cross. form

2. My answer to his Modern illustration - as to our A.D. feeling for autonomy. Independency!

3. But he raised the question of the present day 2d. Do the facts compel a doubt or a bright view.

My own observation

(1) Great building program. Cathedrals. New Churches > temples & mosques

(2) Attendance. Rep. [illegible] radio. 1st Ch

(3) Influence 1st Ch. letters & prayer [illegible]. The [illegible] man

(4) Cooperation at home & abroad.

Detroit. Cleveland

Chicago. The New Church

But our great hard tasks –

Not to be [illegible] [illegible] conquest
Fast on the Dutch front.
Stevenson "Vi Day, a [illegible] [illegible]."
(1) Need of reasoned religious conviction and
apologetics
(2) Need of moral stability & steadfastness. The
seed are the children of the Kingdom
(3) Need of evangelism. Patterson's figures
The fundamental want – all preach
(4) Need of hope & good cheer
Lesson from the past. So far as
Then the Resurrection.

Some of the Moral Effects of Law Violation & Contempt

1. It is an assault on liberty.

Violators allege opposite but they are wrong.

a. They resist & disregard because they are bound in old habits. Are not free & fight for freedom

b. Besides, Prohibition is in the interest of liberty

Decalogue. Yale Bowl. Do today

2. It is an assault on social order & constituted authority

It exalts individual caprice above the social will.

What would the end of it be? You don't like this law

I don't like game law. or. I don't want to pay debts.

It disintegrates organized society

Look at it in the large. Russia.

Look at it historically. Decadence and Fall of

Rome due to disregard for law. Russia

3. It is an assault on national unity & responsibility.

A great deal of the present resistance is in the part

of the men who promoted the abolition of the

that are the individuals in the cause. True spirit

denial of the men who demand free drink

And especially in democracy. It was fairly
and openly adopted

4. It is an assault on efficient national character
Physically clean. Economically efficient. Morally
strong.
Such lawlessness enfeebles public conscience
But it is here the law is attacked from the day
they are conscientiously opposed to it. Two answers
(a) What is conscience? Children or Bentinck.
(b) All right. Violate honorably - take consequences
As Wm. Lis. Don't bootleg. That is cowardly conscience
If you are right, you will prevail.
5. But that brings us to the end. They are not right. Violation
is an assault upon right.
We rest not on law but on the moral right behind law.
This the true ground. Decalogue defines > creates right & wrong
The Christ's commands are principles not statutes
This law is right. Keep this issue in the foreground
both individuals and with nations, for always

The Place of Young Men in the World Today

The art. on "A Wasted Generation." But is the age any different from always?
Far from it is – China. Africa

I And the place is diffic. Enough here in the World. Their work

1. To keep the good of the past which so easily slips
   China – Russia.
   And here. Old values & ideals. To keep true
   "Faith of our Fathers."
2. To discard the evil of the past.
   To see what the past accepted that is wrong. Thurs. Wed.
3. To resist the new forms of evil,
   The sex talk. Reticence & reserve of power.
4. To build up new good
   The right way to cure crime. Herald Trib Apr 28.
   Coop. v conflict. – on a world scale

II But if the place is diffic it is glorious
   To make the past a success. Rutgers Parents Day
   To prepare a future. P. Brooks.

III Theirs is their work. What is ours

The spirit of hope & confidence

1. To believe in their loyalty.

2. To keep fellowship with them. They are to keep faith with the dead, we with them

3. To provide what we can for them, good to the will that is so eager & unselfish

Denom. loyalty: inheritance accident, temperament
conviction
[illegible] [illegible] a denom. such an inheritance demands
many [illegible]

Presbyterianism

1. A right & wrong spirit of type of denomination
Right [illegible] [illegible]. Decry denominations [illegible] there are reality equalities. But certain [illegible] [illegible] on denom. are "immoral."

2. The true idea is to guard an inheritance and do a work. The two go together. The work is to be to guard, enrich, transmit the inheritance.
Lutheran = [illegible].
man & God's love for man
Arm. Calvin. God & God's care for man
Christian Science. Eng. Church
"Faith of our Fathers." "[illegible] [illegible]".

3. The Content of our Presb. inheritance
1. A body of convictions
Place of [illegible]. [illegible] Bush [illegible], [illegible]
Need of them today of men of reasoned faith
2. A [illegible] of characters
[illegible] Murray. [illegible] & [illegible]
[illegible] 13th St. Eng. Calvin [illegible] [illegible]
[illegible] – American [illegible]

(3) Humanity & unselfishness of spirit

[illegible] [illegible] at Valley Forge. "[illegible]"

Ass. for M. [illegible]. [illegible] Sa. [illegible]

The [illegible] Duncan Goodwood & [illegible]

[illegible] [illegible] [illegible].

[illegible] - Du Bois [illegible] [illegible]. [illegible]

(4) Tolerance & Cooperation - A Unity of

the [illegible] of it

[illegible] [illegible]. [illegible] Pa. [illegible] [illegible]

Cong. Ep. 876000. Increase of 66900

Baptist 382400 " 530

Bonds 237200 Dec.

(5) The family unity. J.C.R.R. Labour house

Other [illegible]

4. Christ supremacy

The Central Conviction about him

No dissension here

Jon [illegible] J.B. Kenyon. West Point. B. Arnold

Patterson Laymen.

1 My encouragement over our Church
The General Council Mtg. in Chicago.
The temper of the Ch. organization. Unity.
Hope
G. [illegible] [illegible] 1st Ch. Bapt. Perm Year
Sup. Egerton [illegible]. Candler on [illegible]
The letting go. "Suggestment."

2 But the day issues
The unproductiveness Church. Patterson

Mh.	16581	4651 No Acc.	28.1%	1 to 19.6 members
Boys	9765	3474	35.6	1 to 20.4
Bronx	9299	3269	35.1	1 to 21.5
	35645	11394	32	

And the facts a productive Ch. [illegible]. If each man won one a yr = 25(5). Old man in Phila. Union League. He comes home to an Ch. Margin on Dr. Brandt theory

3. Our primary mission to teach the men of God's Church or Life

1. Men are interested. The Old Mystery. The Spirit

of the Dept. Education of Knowl. Am. Mercury. Mag

esp. Atmosphere. Heywood. Emerson on Boston RR to.

2. In regard to the real strength & use of faith about

and nobility. J. Vassar. Ritchie. "God wants the boys"

3. Two hearts. Vicar on Bib. The product Inst. S.C. RR

Bushnell on Character of Jesus

4. This the method & habit of Jesus. Ladd on Mag'n

Whittle. Wounded Confed. soldier

Old Elisha McCurdy 80. Reg. convention '42 Came in

"Brethren wake up. Seek the sinner kindly, affectionately,

frequently. God sees from out this spirit"

Bibles the [illegible]

All the means

1. Godly personal life. Stability

2. That are trained by men of the Bible

3. That are trained work together, Pastor. Elders

Assn. Conf.

4. And make our Church a true & living army in the

Land now — D. Whit. Issues Jno. IX. 4

Brockell. Give such a response

What the Fed. C. needs from the Churches in order to be able to serve them more adequately.

Unfortunate that one must use language implying an unreal distinction. Only a verbal necessity. The F.C. is the creature - instrument of the Churches - a derived life, a delegated authority. Emphasize a "Council" - non ecclesiastical, coöperative service. Contrast some others. Reason of recent growth. So much for what F.C. should be.

Now as to the Churches.

1. They should discern more clearly their real relation, their true interests, their vital problems and come to a common definition of them - a common discovery of the actual measure of their unity in their thinking - of their essential unity of character - work - of their need of a collective agency in all these regards.

Need of clear thought as to the Chr. mission.

A testimony. To proclaim the truth of the Deity. [illegible] Metaphysic ethic ([illegible]) an history - an experience ([illegible])

Stor. of O. [illegible] - Bp. [illegible].

By teaching. By his [illegible] faith. O. [illegible]. To [illegible] Our [illegible]

faith and [illegible]

[illegible] Do [illegible]. By example. My [illegible] christlikeness

To apply Christ to the whole of life

A task. There are in the [illegible] we are agreed. Owing an opportunity of the Church - [illegible]. The Do. ch. [illegible] its contain attention. Social fellowship. [illegible] and the [illegible]

Our unity is admired – so far for [illegible] thinking; they not all good; growing but threatened; inadequate sense of it indispensable.

They should simplify the fund by eradicating the [illegible] & great scope. This would change the whole situation, like consolidation of the Boards.

The minimum we now know & the maximum we ought to know

2. They should cultivate a sense of community & exercise an [illegible] K. actual control. Difficulties on the physical condition & on [illegible] – the mere distance of representative government belong on [illegible] – of. but to be feared! Collecting leadership. How become trusted?

3 Actually abolish the B. of C. for a collective task instead of leaving them to intend, indep. & without guidance. They have their place – to press on – but our task is to hold & carry the Church

4. Two last things. Least important. Financial appeal.

5. The most important. Personal. Intra-denominational. Inter-denom. trust. [illegible] & [illegible], e.g. [illegible]. ABS. [illegible].

Discontinuous position. [illegible] on Councils

Compounded the truth. The same truth about [illegible] – Two kinds. One is [illegible]. The other the human limitation of [illegible]. But a third right kind the understanding of [illegible]. One of us the [illegible]. Question – I go back to [illegible], but of the [illegible] on the [illegible] to the Virgin B. Radicalism – [illegible]. Conservative [illegible] "[illegible] for [illegible]" Call no names. Indeed we the truth. Let brotherly love prevail.

Federal Council.

Greeting from it

What it is.

Origin.

Character

Not organic union

Not creedal statement

But practical cooperation. Clearing House

My own interest centres of th Com. [illegible]

Th [illegible] Com. Sun. Sch. of th Churches.

But th peace needs of problems [illegible] [illegible]

1. Evangelism – th primary thing

In no time to [illegible] needed. Let [illegible]

[illegible]. But

2. Religious education

The first remedy of law

" of Atheism [illegible]

Obviously something more needed than S.S. home.

Out of relig. school. Jan 95. Re 78 [illegible] 66

3 Race relation

a common problem

And [illegible] the [illegible] [illegible] from [illegible], [illegible]

Europe – his [illegible].

4 Industrial relation.

What is the right relation of the [illegible] these matters?

We are all [illegible] together

And can only act together.

5. International relation.

The present [illegible] [illegible] [illegible] of peace

We are either [illegible] [illegible] – the [illegible]

of Olympia [illegible] [illegible] [illegible] [illegible]

6. Instinct of charity – mercy.

China famine. [illegible] [illegible]

Europe – Russia Germany.

N.E.R.

The need & demand. The old way of the [illegible] [illegible] to conquer. The power of the spirit of union in [illegible]

Detroit Church Extension

1. Lowell on a community minus enrichment & decency of Church.. Its impoverished & imperilled life. If not religious serv not unworthy. Babson?

2. And Lowell's idea has had numerous all concrete illustrations. Beechwood Brooke. Rob Trew. And now too & common men. Roy Anderson Rogers. Gowanda.

3. Our struggle today to keep the tradition & inheritance. The Caucasian. Amer today. Modern Prosperity

4. Our own denomination. Catholic historically & today – the variety of faith. We have it & it in model. Conviction & tolerance. Solidity & freedom.

5 Need of all. This plan provides for all. Expenditure of apportionment of duty. Day of local rivalry gone.

6 And also this plan sound in principle. The most legitimate & helpful & harmless form of our Capital investment w/ the Presbytery

7 Our ancestors & best men have seen all this. Rev Cong Extension Soc. Jesup Dodge, Converse. They kept [illegible] much. The two [illegible] is the Standard [illegible]

8 No better investment offered. Northern ave $30000

for further. 16 places. Av. of 20000 each

9 G. other calls & expenditures.

Education. No money. up to Thy Tr! High Schools

The single church Glen Dale $5000

What we spend. This = 200 a 300 cents

10. There is a creation offered. Boldness "Building Era." Bldg. in O.T. & N.T. & in history.

11 Our greatest hymn. Tonight "I love Thy Church" Her [illegible] walls

The Present Position of the Church in America

A The folly of our sides views. As of truth that is not the truth. Only deception a strength but a greater weakness. 1. The loose word — Church
2 [illegible] of [illegible]. Our sides — but A

1. Its power & weakness in men and money

As to men. Good & bad. in quality Laymen ministry,

Need more. Yet can spare to nations [illegible].

As to money. As giving

Do much. Do little
growth. In amount.

And [illegible] power not applied yet. [illegible] in time.

2. Its discernment & ignorance

Of its testimony — Metaphysic. Ethic.

History. Experience. By teaching

& example.

Of its task

Confession [illegible]

3. Its assumed position & influence and yet its weakness & [illegible].

a. Evidence of its power.

That German young man

Lord Haldane at Diamond Cy
Prohibition. "The Citizenship Corp."
Rev. "[illegible] of Statue Dance."

6. The impotence.
Dyer's letters.
Roots advice to Carnegie

4. The division & its unity.
Theological strife. Denominations. But [illegible].
Common character. Seen clearly from afar
Deepening sense of common duty. Volunteer [illegible]
5. The moral & spiritual character.
The evil. Oppressing, Cowardice, Negligence or sloth.
In thought, word & deed.

The good. Purity. Friendship. Goodness. Service
Hope.

The League to Enforce Peace.

Armstrong & Col. Henderson on the Emancipation Proclamation

There is need of such deep moral foundation under any great movement

The economic considerations are powerful - witness the Prohibition movement - but not strong enough. The Peace of Dives.

Have we a moral right & duty to enforce peace on mankind?

In our view how absurd. It is like a defence of order, of law, guard. of civilization

For there is here the great moral & human appeal.

1. The League is a movement to secure the common man in his dearest rights. I mean by the common man the human brother: who loves his neighbor of his own race & has only good will in his heart [illegible] other races. Who hates no man. This is it & also the dream of brotherhood better than the fight

This man has a right to peace. 1776 Rousseau

This man is demanding peace. Viviani.

And this man in America should act to day well for his fellow men. This lesson the German Chancellor. Kipling

The little lad for whom the Jungle Book was written

2. It is a movement to protect & secure the gains of national character & personality without assault upon humanity

The mystery & glory of nationality – but its limits

This Movt. does not impair it. It dignifies & exalts it by bespeaking of it the content of righteousness & goodness – as of men individuals. That nations must behave like gentlemen.

The argument for the League on this score [illegible]. lies in an order & govt.

3. It is a movement to give body & practical realisation to our ideals of human unity.

There are those who reject this [illegible] of [illegible] in Tr. & Bernhardi
Humanity not a concert but a conflict. The [illegible] take care. Not the law [illegible] [illegible]

But this idea in the principles under which we do all our thinking together is inconceivable to us. If ever can we be right it is only in the service of this principle the law of [illegible] [illegible].

And never there was in the proclam. & summons of such unity

And more than this – this Movt. makes to us a deeply religious appeal. The L.N.M. derives & [illegible] [illegible] [illegible]. I summary together: 1. That it calls on us to reject the principle of brute paganism in history. Mammon. 2. It calls on us for sacrificial service as men and as a nation. I speak as one believing in a God of order & love & justice & truth – whose blessing is upon the makers of peace who fight injustice & unify mankind, that vain of

Abraham Lincoln.

Our religious duty to remember Lincoln
The celebration on Friday in N.Y. Feb 12 1909
The wonderful tribute to him!
cf. with what he suffered when alive.
I shall recall a few of these – three only

1. His eminence. Roosevelt.
Absolute. Surpassed Napoleon & Bismark
Here in Berlin. Did more for America than Caesar, Napoleon

2. His self sovereignty.
Milton on Cromwell. Choate on hearing L.
Speech in N.Y. "I was amazed to see how that untutored man by sheer force of self discipline had found his way to the grandeur of simplicity
Triumphed over all hindrances. B. Washington

3 His earnest intelligence. Bryan
His debates with Douglas.
Saw the issue – the Union. The spread of Sl.
Felt the issue – that Bloomington Speech.

4. His absolute truth & honesty. "Honest Abe."

5. His prophetic imagination – Roosevelt.

Confidence in the truth & right. Cooper Union
Address Let us have faith that right makes might and in that faith let us to the end dare to do our duty as we understand it"

6 His strong gentle nature. – Roosevelt
Above all enmity. Treatment of Stanton
His humor – a saving sense. Spares Seward
The story of the back.

7. His patience. John E. Parsons.

8 His simple unpretentious kindness & humility
Seward's account of his visit to Ft. Mansfield later
The incarnation of the people:
McClellan. Burton – of the people's best impulses – R.W. Gilder.

9. His patriotism rising to consecration
Subduing all above to and for the country
Port. Stephen Seward.

10. He came to a deep & earnest faith in God

Christmas Talk – Juveniles & Village.

Miss Dickie's story of the Chinese parents looking for one of their daughter's dolls.

It amused us – and yet the pathos of the parental love & quest – Charlie Ross.

The picture here of God's search – the Christian Quest. – "I am come to seek the lost."

Are we lost? What is it to be lost

1. Not to know where we are – Return from Nathaniel Pond. Maples near the way.
2. Then too we have forgotten our Father
3. And His laws which is our business = Truth. Purity. Love. Duty. Righteousness
4. Away from home & loved ones. The lost in Wanamaker's. Punch.

Christ comes to find us. What is it to be found

1. To know where we are.
2. To remember God again
3. To recall our errand & do it
4. To get home Punch.

Father Dobbie's rule.

But "lost" means not any of these things
but being defeated or conquered.
Christians are sad ghosts here too
We need not be.
Sir E. Arnold's bright elegy.
"Who always goeth in the victory."

The Newark 250 Anniversary

Dr. [illegible] sermon on making the past a success.

1. The present is inseparable from the past. Their an organic unity. A common inspiration, appeal here. This principle

(1) Reveals the moral meaning of life. The isolation. Each part of the whole complete, a [illegible]. Tending the base on the goal

(2) Qualifies for achievement otherwise impossible. Ref. Spain's Memory of home in kingdom. "Play up. Play up." Patriotism. [illegible] fallen on Buchan.

(3) Accounts for great men. Instead of [illegible]. Instance as found in "Pres. Chg. to the class." Right type with ancestry as is a genus – the power behind.

(4) Explains growth of institutions & individuality. Great history Israel testing on. Conversion absorbing virtue.

(5) Embodies the eternal love & character of God. 2nd Cor.

God is not limited – Good & evil.

2. The past is with us also in another sense. Heb. xii. 1 The cloud of witnesses. Descriptions of [illegible] army

3. But I like best Dr. S.'s idea we have the past in trust to perfect it.

4. The difficulties of the Church are great. But how did the founders meet them?
"And almsdeeds."

5. And the needs are beyond exaggeration
The need of assimilation & Americanization. Only God can do it.
The need of preserving the traditions & character of the past
The need of keeping the Church in the place of control.
The need of seeing & holding fast the true faith
And of applying it to all of human life

6. I have not ignored the errors & opposing conditions. Hard to get wrathy over these. For they involve no more peril than Romanist, Jesuit or Pagan.

7. And yet we do face conditions of which the founders never dreamed
In numbers, Eng.
In the Western towns
In the East. Our problems & Cae
But our resources have multiplied a hundredfold
And the same faith & the same God our support & assist.

Relation – Cooperation. Principles of Federation

As to Fundamentalists – here – in China.

My experience with [illegible], Khalil, Meletios, Sykes.

The parable of the wheat & the tares.

The reactionary effect of heresy exclusion.

How far is Exclusion an Act. "Forbid him not."

The problem should be diminished somewhat – Not found in the Russian Mission, nor in Persia.

The Fed. Council really insists on the duty of that alone on the only doctrinal ground – and in action

The issue of Christ's Prayer inevitable & impossible. Quiet Culture. Leave every track open.

The question of present practicability – ultimate ideal.

What is the evidence of being. Statement or life.

Are not these words "spirit & life." Jn VI.63.

Absolute intellectual unity on all things impossible.

Cannot the great differential but transfer, property & so.

Difference between personal action & official. My action on Bds.

The Ymca. Atlantic City Convention. Adams. Student Conv.

Fellowship with R.C., Greek, Gregorian Church &c.

Cath.

Can we cooperate in all but religion. In R.C. & Greek a Greek Relig

How far should concession go to secure cooperation.

Is the issue an Auth. duty or over the Bible?

Problem: Personal, Denominational, Interdenominational.

The issue of inerrancy, inspiration & veracity of the Bible.

THE NEW YORK TIMES

Times Square,

CIRCULATION DEPARTMENT
MAIL SUBSCRIPTION DIVISION

New York, N. Y.

The Living Christ for the World Today.

1. Would we care for a modern a Christlike world – a world governed by Christ
When we talk of Kingdom of God or Christ on earth – when we pray the Lord's Prayer –
do we really want it. – would we like it?
The author of "The Decline of Christianity." "That perhaps is just ignorance but the [illegible] know."
We don't want to be governed – especially by Christ and His tastes & ideals
The Navy League. Preparedness. Speculation. What wd. happen to the Theatre? Take a newspaper and note how much [illegible] would not count in Christ's world

2. If our view is different, if we are sick of the unChristlikeness of the world and want a world governed by Christ, what would it mean.
(1) A world governed and controlled by His principles.
Our need – Lippmann at Radcliffe
The only things that matter are Three – Truth. Right and Love. Christ is these. Jn XIV.6
What would happen if we obeyed His commands? "But everybody won't & those who do will be simply run over." Well, suppose so. I would deem so. It was so with Christ – but if they all did –
But did Jesus have principles? Beatitudes f. Ex. I J. 3.6. By principles we do not [illegible] of Christ.
(2) We are thinking now of Him – the Living Christ. Not by His principles but by Himself
There can be no denying that this was the early Chr. faith.
Not a question of the N.T., a misinterpretation or infallibility (comparison with [illegible] – [illegible]) but of saying what was the early faith?
Acts I.3 XXV.19, Rev. I.18. Heb. X.20. 1 P. II. 4
The Gospel & message of life. J. VI. 57. X. Because [illegible]
Rom VI. 11, 13, Gal. II. 20 Rom XII. 1. Jno. VI. 57
Paul's interest in the Living Christ & historical Jesus. But they were one
Schweitzer

3. But can we believe in a really living Christ? whom we cannot see! Is this not a mere subjective wish-creation
When are we sure we know what we mean by living when we doubt it?
Blind: not see this, light. [illegible] sight
Does it matter that He is not visible? Thomas – Does he didn't care to feel. Light
"utterly deceptive?" "Seeing is believing". The blind masseuse at Clifton Springs. The eyes of the heart. A child in the dark. Never see our own or other personalities "Intelligent Faith"
"Practically [illegible]": As Tennyson on Hallam. Rogers "The Invisible Christ"
Three things   Just the days that are by   Horton. Dancey
The belief in a Living Ch. was the Chrty. that survived and triumphed with what
The Jerusalem experience. Lindsay and Paton   And so Pres. of College [illegible] in 18[illegible]
This Living Spirit works the miracles. Harnack "The Living Ch. or Dying Christianity"
The name of book
The whole drive of present-day thought is toward the spiritual objectivism of Chrty. A living One is at work Barth. Dawson. Schweitzer

4. But how bring about this rule of the living Christ

Possibility
Joy –
Necessity of this

(1) By first giving our own selves II Cor. VIII. 5 Letting Christ live in us.

The early Chr. ideal was this living individual life in Ch. with Ch.

The miracle of the blind man –

Living with Christ I Th. V.10. II Tim. II.11

The word became flesh in our Time

Christ was their life. I Jn. V.12. Col. III.4. II Cor. IV.10.

John V.26, X.10, XI.25, VI.35, 48, 51.

Christ not a mere man but the deathless life of God – and God. Brooks

(2) By claiming the supremacy of this way of Christ living in all life and relationship

Industry. War & armaments. Race. Blood. (The New Commandment)

Christ to be worked out in all this

Matt. XXV. May Schreiner "Christ in Birmingham"

Jamieson's famine orphan

5. This is the Chr. Gospel

Other ideas and schemes of course can be substituted for it but they are not Christianity.

This is the ground of our boldness and confidence – Father Brooks.

This is the unchanging
The changes are in the fillers.

And this is the ground of our hope and assurance for the world.

Watterson.

"Only through Me."

authentic Gospel
unchanging "
conquering "

Buttrick. "Was it not Jesus' method to leave us deathless principles? No doubt the principles are a figment until they shine in a face, just as ideals are void until they glow in a character. Jesus primarily did not teach principles: He bequeathed an eternal quality of life"

"The realization that Jesus was a man who had appeared in history, at a definite period, has raised the question whether something local and relative may not have mingled with His teaching. The lack of the absolute in the historical Jesus is driving some, as Paul was driven, to the heavenly Christ. Here, it is urged, is a Christ beyond the reach of historical criticism. But this Christ is not beyond psychological criticism, which reveals him, when considered apart from the historical Jesus, as but little more than a personification, according to individual taste, of the ideals current within the Church at any given time or place.

J.D. Dancey "Where Jesus found God" Chr. Cent. Dec. 2, '31

Bowdoin in '810 one Chr.

Yale in 1800 only 5 members of the Ch.

In Lyman Beecher time – Seniors were infidels with French names. Voltaire, Rousseau &

ROBERT E. SPEER
ENGLEWOOD, N. J.

The Meaning of the Gospel for today for the Individual

1. One of us ought to define the Gospel. Good news again. It is the good news of what God did for us and still does thro' the Incarnation (the life and death and resurrection) of His only Son J.C. our Lord and of what thro' Him we are to be and do.
The Gospel of God - I Th. II.9 of the blessed God I Tim. I.11 of the grace of God A. xx. 24.
of Christ Rom. xv.19. Mark I.1. of your salvation Eph. I, 13.

2. My theme - the meaning of this Gospel for the individual today.
The individual. ascendancy the sphere for religion -
[illegible]
Not the exclusive sphere - [illegible]. but the primary one. [illegible] & F. W. Robertson
The danger, loss of the social ascendancy on the individual.

3. Its meaning in the realm of opinion & conviction & belief. Mark I, 15
(1) The individual's duty to know what the Gospel is. Faith
Is the Gospel what it was in the first two centuries or is it not? The answer - frankly.
A deed of God. A complete & absolute deed. Warning Church of Christ.
Our modern Gospels are [illegible] & [illegible]. The 1st [illegible] cent. rejected them.
The old Gospel and you. Before you. "I have changed my mind" [illegible] is meant about you. Heb. xiii, 18
(2) The duty of facing the economic & social problems. Stability. [illegible]
[illegible] to [illegible] property. The [illegible] [illegible]
The issue with Russia - [illegible] - Tyranny or liberty. Not Com. or Capitalism.
(3) The duty of taking sides with regard to peace & war
My stand on armaments
(4) The duty of hope based on God & history
[illegible] [illegible]. Pantheism in God's
4. Its meaning in the realm of character
(1) It requires the Chr. conviction to produce the character
The folly of deriding creed!
(2) The first application of the Gospel to character is to make it humble
The least thing a Chr. can conceive is salvation by character
(3) The Chr. conviction breeds fear and produces character. I K. xvii. "[illegible] [illegible]"
(4) And fear & peace. [illegible] [illegible] Vita Monastica
(5) And faith. - What is right. Reason. [illegible] letter to Mrs. [illegible]

5. Its meaning in the matter of Content.

(1) The ordinary basic law in force Isa. X1.3 The Beatitudes. Rev. Cuthbert Simpson

(2) Simplification. Our only lesson from Gandhi [illegible]

Hyde: "the first element of the cultivation of the inner life is the reduction of our wants." Effect for Carey's idealization of the D. Army

(3) Care of Social Duty [illegible]

Vision caused by [illegible]. [illegible] The 1/19. of the lesser the individual life. Care of no land in each other life. Phil. III. 16

Gandhi's way not capable of universalization. cf. J.S. Mill and

6. The difference and in a change of mind in individuals

Suppose we ignore disagreement & examine consensus as to real contribution

Cannot

1. The matter [illegible] [illegible]

2. To find later the moral standard of the Ref.

3. To minimise the real character of the Ref. Starting of Romantic [illegible]

Suppose we turn to the [illegible] [illegible]

[illegible], Mackenzie

But in similar opinion. [illegible] in [illegible] & "[illegible]"

The Emperor in fact [illegible] [illegible]

Carried [illegible]

That the R.C. [illegible] [illegible]

That the many [illegible] by [illegible]

That the [illegible] are [illegible]   not the [illegible]

The dynamics a modern or [illegible] time.

Are other questions

Can the missionaries. Absolutely [illegible] & expansion of the [illegible]

As the expansion. Going [illegible] but not much.

Can the army of [illegible]. [illegible] [illegible] [illegible] [illegible]. [illegible] for [illegible]

Sets the Church. [illegible] [illegible] [illegible]

But all we know are the [illegible] of the Ref. [illegible] i.e. [illegible] to learn

Test of [illegible] of [illegible]   [illegible]!

∴ Contrast of [illegible]. Objective - [illegible] Difference.

Where then?

As of missions. Equality? This very [illegible]. [illegible]!

Can the modern [illegible]?

As the modern critical approach? [illegible]

As the [illegible] art Church?

[illegible] [illegible] Church. [illegible]   [illegible]

Speech on Emp. of Canada

Aug. 12, 1926

Our meeting to day

Our trip in 1921 on the Emp. of Asia. My reflections then.

Changes since then in China & in attitude at home. Does the for. mis-

sion enterprise should end or at least must it change its character?

1. As to the home attitude
   All of us coming from home. There are our views
   Mine. (1) More interest. (2) Grow. (3) Consolidation. For Phila. Eng.
   As to waning or waxing unqualified faith!

2. As to the field
   Eng. Japan. Persia. &c.
   Med. Educat. 1 [illegible] in Korea

   (1) There is no need any longer

   Certain tasks. But here is the richest of tasks here!

   (2) The need of a Open-minded effort. Chr. Century

   (3) Native church is now strong enough & willing to take it all over.
      Truth in this.
      Error
      When the church is self-supp. it wants aid most.

   (4) Not essential,
      "Cultural invasion". Nothing?!. Rudely stated in book
      "Our christian religion & civilization". Not as others are made in time.
         A dependent adherence –

   (5) [illegible] to the human touch teacher.
      But what is the for. mis. enterprise
         Its expansion with changing methods & some'd organization.
         In a sense – the Greatest in significance. The Son came to seek & to save
            the lost. [illegible], [illegible], [illegible]. II K. v.4

See things steady & whole. In long perspective. Seek for permanence

Drew 130 on Am. Ex. check

Spent

B.	Spear
67.88	28.09
4.50	221.14
2.66	58.63
1.05	11.50
1	5.34
1.40	1.05
1.33	3
1	2.80
1.25	5.90
1	2.67
1	3
7.50	1.25
1.69	2
93.26	2
	13.50
	6.07
	4
	370.94

Settle accts. with Carter
Go to Bank with deposit book
Get good credit
Open acct.
Coupons on bonds. deposit

New clothes - Wilson Co.
Fountain pen point.
52 Gramercy Park.
Write to [illegible], hat, [illegible]. [illegible]
Get money thru England. Keys to [illegible] of Apt.
Auto driver license

Ed. Bailey & Dandy in Jan Feb.
Jan. 16.43 Feb. 6,27

Things for Europe
2 Suit cases
Shoe trees
2 Overcoats
Umbrella
2 Suit [illegible]?

Correspondence
Address book
Shoes - 2 pairs.
Galoshes. Emma.

My term [illegible] [illegible] –

Not [illegible] [illegible].
majority
Mostly [illegible] as [illegible] for
[illegible] [illegible].

Their relationship to [illegible] education
[illegible]. [illegible]
Rising
Limitation & regulation

[illegible] [illegible] [illegible] [illegible].

[illegible] [illegible]. [illegible] to [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

Not enough [illegible] – [illegible] [illegible]
to [illegible] [illegible] [illegible]

Attlee's speech on [illegible] &
[illegible] Ed. [illegible]

Can't separate from [illegible] [illegible]
[illegible] [illegible]

They are creating a great company
of friends - of good will toward
[illegible] - [illegible]

J.J. & Mackenzie on S.A.

The work [illegible] of Education

Punjab. [illegible]. Rural builder

[illegible] indian.

India - [illegible]

They are producing men of good
character and efficiency.

Doctors & [illegible]

[illegible] colleges

[illegible] Institute

They have projected great forms
of Education & progress

China ..

[illegible] [illegible].

They have opened Christ truth.

The [illegible] Bible [illegible]

+ [illegible] - the [illegible] Board [illegible],

+ Mayhew;

They have supplied Chr. leadership

[illegible] [illegible] - [illegible].

[illegible] [illegible] Khan

Eg. [illegible].

Japan. { [illegible]
{ Dr. Li [illegible]. [illegible] Yong

Some of the Problems Mission Bds. are facing today

1. An adequate supply of the right missionaries.

2 The problem of relig. liberty

Kelly's letter
Patton
Anderson

3 Exp. in education - freedom.

5 How keep higher education Chr.

4 How keep our work evangelistic

7 Relation of mission - church

6 How develop a true native church

10 The Home Base
Missionary education
" interest. ~~Appreciat~~. How hold them. By [illegible]
" giving - JDC. Miss Schaeffer.

6 How raise up a true native leadership

8 Relation to Eastern churches

9 [illegible] country & cooperation. I have seen [illegible] [illegible]

The Christian Daily Growth

In our [illegible] growth [illegible] & [illegible] — [illegible]

But put N.T. command "Grow in grace". [illegible] [illegible] [illegible] [illegible]

We have a garden. What is it in planting? The Sower

Do [illegible] [illegible] [illegible]

The seed from [illegible]

How? What?

1. In our thoughts.

This first and [illegible]. Phil IV.

But how. Positively. Hide God's word in our hearts

& feed upon it. The Comfort. Psa. 119:103

God not in all the thoughts — Morning Prayer [illegible] Prothero

2. Remember J.C.

By [illegible] of the [illegible]

Not "the" but "J.C." Church's "I know whom".

Under what circumstances?

[illegible] [illegible] — [illegible] — [illegible]. [illegible]

3. Pray without ceasing

Regular prayer

Ejac. — Father [illegible] [illegible]

4. Love one another

The N.T. commands. Love the Brethren

[illegible] memorial in St Paul's

[illegible] on "[illegible]"

Also Ephraim Peabody

WHERE WE STAND TODAY.

We have kept the Church fully informed with regard to the situation of its foreign missionary work. It knows that the gifts for foreign missions during the past year were greater than for the year before but that the necessary increase in the expense of the work far exceeded the increase in receipts. One illustration will show the advance in costs. A worker has just started from our station of Tabriz to return to America. The amount which must be allowed for her return is more than five times the cost of coming from Tabriz to New York before the war. The deficit of April 1, 1923, due not to diminished receipts but to increased expenses, was $

Thus far during the current fiscal year which began on April 1, 1923, the receipts have continued to increase. On November 1st they were $ in excess of the receipts for the same period of seven months a year ago. This represents an increase of %. In order to clear the year without deficiency, that is, to meet the old deficit and to do all the work for which liability has been already incurred, it will be necessary for the foreign missionary contributions of the Church to increase %, or a total increase of $. This is provided for and authorized by the General Assembly in the approved budget for the year.

Will not the churches at once make this advance?

Will not all individuals do so in their personal gifts? Many of them are doing so. An honored judge, writing from a Western city, says: "Since coming to my office, I have drawn my check to the order of our Church Treasurer on Benevolences for 50% increase on the amount I have been giving to the cause of Foreign Missions." One of our best business men and elders writes: "I don't know how others may respond, but I believe if the Board of Foreign Missions deliberately goes after 500 persons to give $1000. apiece, and 250 churches to give $2000. apiroe, additional, that a very decided impression can be made on that $1,000,000. If the matter is a success I shall be very glad to be one of either 500 or the 1,000 to give $1,000. for that debt." One of our oldest New England ministers writes: "Better than a word of commendation is the enclosed check of $100.00, when you consider that it comes from a clergyman. My only request is that you see that it is placed in the most needy of the fields which you mentioned in India or Persia, with the prayer that it may be blessed in the upbuilding of the Kingdom. I trust that the debt may be paid before the close of the year." From all quarters of the Church the messages of loyalty and devotion are coming in to the Board.

Surely the churches will take up and bear through the great task which our Lord has laid upon us in disregard of every suggestion of unfaithfulness of the men and women whom we have sent out to the foreign field and whom it would be un-Christian to abandon in their faithful and devoted service. As good Dr. Mackay says in his appeal to the Canadian Presbyterian Church which faces a similar situation: "The missionaries consecrated their lives to this work. They gave years of toil to language study that they might deliver the message. They dwelt in heathen surroundings. They parted with their children. God blessed their work and they saw the harvest coming after years of toil and privation and famine relief. The fields become white, the time for gathering in the sheaves arrives, and just then resources fail, the work stops. Can we appreciate the disappointment?"

Let them testify what such abandonment would mean. Dr. Velte, the Chairman of the Executive Committee of the Punjab Mission in India writes:

> "If the Board should be compelled to reduce appropriations by 1/6th, then new missionaries cannot be sent out and perhaps some of those now in service will have to be kept at home until conditions improve. I doubt whether any new station to be manned by missionaries should be opened. And all building plans for such stations should be held in abeyance.......Another alternative would be to close the work in some of our stations.........You have undoubtedly heard of the Saharanpur communal riots. It has been a very serious business. The feeling between Hindus and Mohammedans has never been more bitter. What it will all lead to, no one can tell. Hindu Muslim unity has vanished. It rested on a bad foundation and could not last. But there is an open door for the Gospel. We are urged to visit the people. They appeal to us from all sides. Never has there been such an open door. And now comes the word for retrenchment. Surely this must not be. I wish I could write more and make the situation clear to the Church in America. I am sure if they knew what this reduction means for the work in India, they will not allow it to happen."

Dr. Griswold, the Secretary of the India Council, representing all the missions in India, writes:

"The total Christian population of India has increased during the last decade by 22.64%, a vastly greater rate of increase than that of any other religious community in India. Hinduism is actually declining in numbers. Your three India Missions during the same decade (1911-1921) have increased 19%, and now have a total Christian community of about 80,000. It is true, large numbers of these are illiterate and depressed. So much the more need of expanding the work among them, rather than contracting it. With the Moga and Mainpuri Training Schools and their efficient plans for the development of Christian teachers, we are beginning to see the solution of the problem of illiteracy in the villages. To shepherd a Christian community of 80,000, preachers and teachers in larger and larger numbers are needed. Is this a time, then, for retrenchment, for the closing of schools, and the dismissal of evangelists and teachers?

"Of the total expenditure last year fully one-fourth was raised in India in the form of contributions from the India Church, School, College and Hospital fees, Government grants, and miscellaneous gifts. In 1921 the medical work of your Western India Mission cost $46,000, and its income from India amounted to $49,000. These things are mentioned to show that your Missionaries in India are alive to the need of doing everything possible themselves toward the financing of tho work. The Indian Church is giving, and will give more and more. Nevertheless, we shall be terribly crippled, if the fears expressed in a recent letter from the Board, should come true. There would have to be wide-spread reduction and closing down of work.........India's cause is one with the cause of China, Japan, Korea, and in fact with that of every Mission of our Church throughout the world. It is needless to write more. The Board's Pamphlet, 'Our Foreign Missions in Peril' gives the facts. I am persuaded that a full knowledge of all the facts will evoke a mighty response."

Already the missionaries are asking themselves what they can sacrifice in order to save this work. But can we at home bear the thought of laying this sacrifice upon them? The Secretary of one of the Latin American Missions, which has faced the hardest conditions and is at last triumphing over them writes:

"As to ways of meeting the situation, we as a mission are unanimous in our agreement that there is nothing in the native work which can be reduced to any extent without doing away with it entirely. The work here is new and only just begun and to close any of it means to put it back where it was 25 years ago. If there were two schools in the mission, one might be closed, but there is only one; if there were two hospitals, one might be closed, but there are none; if we had two mules for itineration, one might be sold, but there is only one; everything is on such a small scale that to do away with anything means to do away with all. However, it may be possible to save a small amount on certain items which will not materially affect the work; water taxes this year amounting to $20., next year $40., can be transferred to the native church; stationery allowance can be done away; and it is possible that in the school by rigid economy a sum of perhaps $75. to $100. can be saved this year. For next year it will be possible to affect further savings by reduction of repair work, medical allowances etc., but to reduce the native classes one-half or even one-sixth is absolutely impossible without closing up the work entirely."

We stand in the face of the peril of laying these crushing burdens on our missionaries. But we stand also in the face of rejecting some of the very opportunities which we have prayed and toiled for three generations to win. Mesopotamia is now open for missionary occupancy. The door of access to the Mohammedan people of Persia was never so hospitably open. "Japan," wrote Dr. Ebina, before the earthquake, "will be vert ? connected within half a century, if we are fully prepared to meet her need. If we understand rightly the real need and situation in Japan, we would not hesitate to advocate a four-fold increase of missionary forces -- forces sufficient to make short work of the evangelization of Japan." And now the door is open wider still. Baron Goto writes to "thank the American people for their marvellous generosity in our time of terrible trial. Their noble action has truck chords in our hearts which will vibrate forever." "If we dismiss the workers we have been training for years," writes a missionary in Korea, "we can never recover them. If we close our schools, that work will be lost, " and lost at a time when these schools are crowded as never before and more influential than ever as agencies for the upbuilding of the Church.

Most of all, perhaps, failure now means the refusal of the Church to honor God's call to the young men and women, our own children, to serve Him in the foreign field. Dr. Mackay lays this thought upon the heart of the Church in Canada. "What will curtailment mean to the Student Volunteers in Canada?" he asks, and then he answers:

> "At first the Board waited sixteen years for a missionary. Now God has raised up many volunteers. Surely the Holy Spirit is in this! There are at present 21,094 enrolled in the Student Volunteer Movement of North America. We have them in all our Colleges preparing for service. There never were so many young men and women as now, wishing to serve. The doors are open, choice candidates are offering, what shall we answer? Shall we refuse to send? They give their lives; will the church give the money?"

Our churches do not intend to turn their backs now. They have loyally borne this great cause for three generations and they intend to go loyally on with it. They will surely welcome the difficulty and opposition of this present time as a great summons and will rise to win for our Lord and for His cause a great triumph, all the greater because it must be war against "many adversaries."

Constantly we meet at the Throne of Grace and have fellowship in the Holy Spirit.

Presented to
Dr. Speer
by the Women's Executive Committee of the
Presbyterian Church in Nanking, China.
Oct. 29,1926.

Chr. Education in the Service of the World.

1. The quotation in [illegible] from [illegible] 100 yrs [illegible]
[illegible] in g. [illegible] Russian [illegible] debate
and the modern [illegible] of the [illegible] [illegible]

Training capacities for right use
Right thinking
[illegible] [illegible]

2. There is such a thing as education.
The [illegible] from the Russian in [illegible] children – only really
[illegible] "the education". [illegible] in a school
And [illegible]. [illegible] [illegible]. The old [illegible]. [illegible]
And [illegible] [illegible] [illegible] is not [illegible] at. 2 in [illegible] in [illegible]. [illegible] [illegible]
in [illegible], & knowledge. The [illegible]

3. And there is such a thing as Chr. education
What is it.
1. Education with the Chr. conception of the child & human nature.
[illegible]. [illegible] the light of the [illegible] on Christ – 'in the [illegible]' & in 'the [illegible].'
2. Educat. with a Chr. content of [illegible]
[illegible] in [illegible]. [illegible] – [illegible] – a story of [illegible] the [illegible]
3. Educatn with a Chr. spirit & purpose & ideal
As [illegible] – the [illegible] – [illegible] ([illegible]) [illegible] ([illegible]) [illegible] ([illegible]) [illegible] (Christ)
As [illegible]. The Kingdom of God on earth

4. The Church [illegible] [illegible] Chr. Ed. for [illegible] & [illegible] the Kingdom.
The [illegible] [illegible]. [illegible] schools. [illegible]
[illegible]. [illegible]. [illegible]. [illegible] [illegible]
The [illegible] [illegible]
The [illegible] [illegible] [illegible]. [illegible] preparation
The leadership raised up
The great [illegible] which has resulted
[illegible]. [illegible]. Natarajan

5. The future & practical study
[illegible] in [illegible]. China. Burma. Persia
[illegible] – The [illegible]. The British [illegible]. [illegible]
[illegible] a school [illegible] the [illegible] [illegible] for [illegible] [illegible]
[illegible]. [illegible]. [illegible]
, [illegible] of the [illegible] at [illegible] China Christian. [illegible]

[illegible] [illegible]. [illegible]. [illegible]. [illegible].

To establish education

The better towns of western Mass. long ago, with their limited resources, to establish education on a basis that 'set free at once ignorance, barbarism, immorality & irreligion', that [illegible] 'discipline and train the best and strongest young men & send them out to be leaders and inspirers of the community.'

On Drummond's grave at Hawthornden;
He builded better than he knew.

To establish education

The later years of western Miss.-ary days with their limited resources to establish education on a basis that 'will free all from ignorance, barbarism, immorality & irreligion', that would 'discipline and train the best and strongest young men & send them out to be leaders and inspirers of the community.'

On Tennent's grave at Neshaminy

He builded better than he knew.

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BERTRAND RUSSELL HERE FOR DEBATE

English Philosopher to Argue That Education Is Failure Against Will Durant.

FINDS US IMPERIALISTIC

Commercially, but Not in Military Way — Says Fundamentalist Laws Startle Europeans.

Among the notable foreign visitors who arrived yesterday on the White Star liner Homeric was Bertrand Russell, English philosopher and sociologist, who comes here after an absence of two years to debate with Will Durant on the subject: "Is Education a Failure?", in Mecca Temple on Oct. 6. Mr. Russell will take the affirmative.

In a talk with newspaper men on board the liner, the English philosopher said he agreed with Professor Robert E. Rogers of the Massachusetts Institute of Technology that one of the defects of the modern educational system was the scarcity of men teachers, especially for the younger students. Mr. Russell said it was his opinion that it tended to feminize boy pupils, but more important than that, he said, is the fact that, in his opinion, women do not take the same interest in hard facts and mix sentimentality with their teaching.

"We need in the schools, both here and abroad," he continued, "A greater robustness in facing hard facts. The scientific attitude toward life can scarcely be learned from women.

Wants Truth Taught.

"Every one living today could have come much nearer to being a first-rate human being if the system of education were better. One great defect is that education is not designed to teach truth, but to circulate propaganda that those in power wish the children to learn.

"Children are taught right-thinking instead of thinking. Education is largely in the hands of influential business men, and of religious sects, instca dcf in the hands of learned men. America has more respect for business men than it has for learned men.

"The economic opportunities in America are so tremendous that the business man is bound to have far more prestige than the learned man. When the time comes in America that money-making will be more difficult and earnings will be less then I think we will see that the people will turn to education."

Mr. Russell said that in the matter of sex education he thought the Churches were doing much harm by standing in the way of general circulation of such knowledge.

Discusses Religious Influence.

"Any group that lives according to dogma," he declared, "is a menace to educational progress if it interferes politically. There is more religious interference in America than in any other country except Tibet. Your fundamentalist laws in certain parts of the United States, are almost incredible to Europeans."

The United States is in for a period of financial imperialism, he declared. "America is becoming 'world conscious' " he added, "in a commercial sense rather than in the militaristic sense."

On his previous visit to America two years ago Mr. Russell was not favorably inclined toward the League of Nations. He said yesterday that his views on that subject had since undergone a change. He said he had formerly felt that France dominated the League at Geneva, and all its policies were then for her benefit. Now, he said, things had changed and England was not "subservient" to the League of Nations.

He believes the MacDonald Government in England will not effect many changes in home affairs, but will do a great deal of good in its foreign dealings, especially in peace movements. The Liberal party is now almost extinct in England, the philosopher said.

RUSSELL IN DEBATE CONDEMNS SCHOOLS

Says Political Groups Rule Them —Durant Cites Modern Innovations in Defense.

BRITON ASSAILS TEXTBOOKS

Finds History Distorted and Calls for "Scholastic Disarmament"— See Too Much Uniformity.

In debating the question "Is Modern Education a Failure?" Bertrand Russell, the English philosopher, and Dr. Will Durant, American writer on philosophy, made it a discussion more than an old-fashioned debate last night before several thousand persons in Mecca Temple.

While Durant championed the modern educational system by declaring that enormous strides had been made in late years in the schools of America, Mr. Russell hade a scathing attack upon what he termed the "ignorant educational authorities." The educational systems of the western enlightened nations, he said, are under the domination of political groups that have distorted text books and instilled false patriotism where internationalism should be taught.

"Your President and our Prime Minister," said Mr. Russell, "are at present engaged in one type of disarmament. It is time that a scholastic disarmament be discussed. All historical textbooks should be abolished and new ones should be drawn up by an international committee."

Both debaters paid high tribute to the teachers and voiced sympathy with their difficulties, both in regard to their pecuniary situation and the obstacles they must fight against obsolete doctrines.

Mr. Russell put it this way: "The schoolmasters and schoolmistresses have to deal with ignorant children on one side and with ignorant educational authorities on the other." He attacked what he called "all the State educational systems in the western countries," and asserted that political propaganda came ahead of the welfare of the children.

Dr. Durant partly agreed with Mr. Russell, but declined to admit that no progress had been or was being made in modern American schools. He spoke of the introduction of the radio, whereby thousands of children can hear the best of orchestral and other music, of the teaching, in modern times, of history other than that of the United States, of the teaching of art.

Mr. Russell concentrated his attack on modern education on the failure of the schools to make children intelligent, teach them to become self-reliant and cooperative. Today, he said, the child gets two types of knowledge—the knowledge of what is dull and the knowledge of what is wicked.

"Dull knowledge the child will not learn," he said, "and wicked knowledge the teacher will not teach."

Accordingly, he said, a deadening uniformity has come about which is bad for the growing generation. The multiplication table and the teaching of fake history, Mr. Russell said, seem to be the chief scholastic achievements under the existing systems. At one point he said that the average man in America was led to suspect that the world was created in 1492 and "redeemed in 1776."

"The purpose, of course," he added, "is make people think well of their own country and ill of all other countries."

Uniformity stifles eccentricity, oddity and originality, Mr. Russell went on. This he considered deplorable, because excellent qualities thus are suppressed, he said. He spoke against the teaching of patriotism of the flag-waving type and declared that all deeds in the name of the flag, at least as far as his country was concerned, had been deeds of war, and that all the good deeds of the nation had been independent of the flag.

Professor John Dewey of Columbia University introduced the debaters. M. S. Novik made a short introductory address.

The Science of Missions.

The Science of Missions is (should be), based upon the Holy Scriptures, church history, mission practice, and human nature (?)

Missionary Code

(Based upon the Science of Missions).

1. A mission in the foreign field should be, as nearly as possible, a homogeneous body, and should, in all matters of missionary policy and methods, as well as of doctrine, act as one body and in perfect harmony.
("United we stand, divided we fall." "Bendracht maakt macht." "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." Numerous and calamitous difficulties have arisen between the native church abd missions solely on account of a want of unanimity in some or another of the missions.)

2. In order to this end, the Home Boards should ascertain of every applicant or candidate for the foreign field, whether he is disposed at all time to submit to a majority of the mission to which he is to be sent, on all questions of mission policy,methods and work, and whether he is resolved to teach and preach nothing at variance or in conflict with the standards of the Church which commissions him.

3. All matters that can not be satisfactorily arranged or settled by the mission in the field, shall be referred and submitted to the Home Board for its assent or decision.

4. In all cases where a missionary shall feel himself wronged or aggrieved by the action or decision of his mission, he shall have the right of appealing (with the knowledge of his mission), to the Home Board, in reference to the matter in question.